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The Seed

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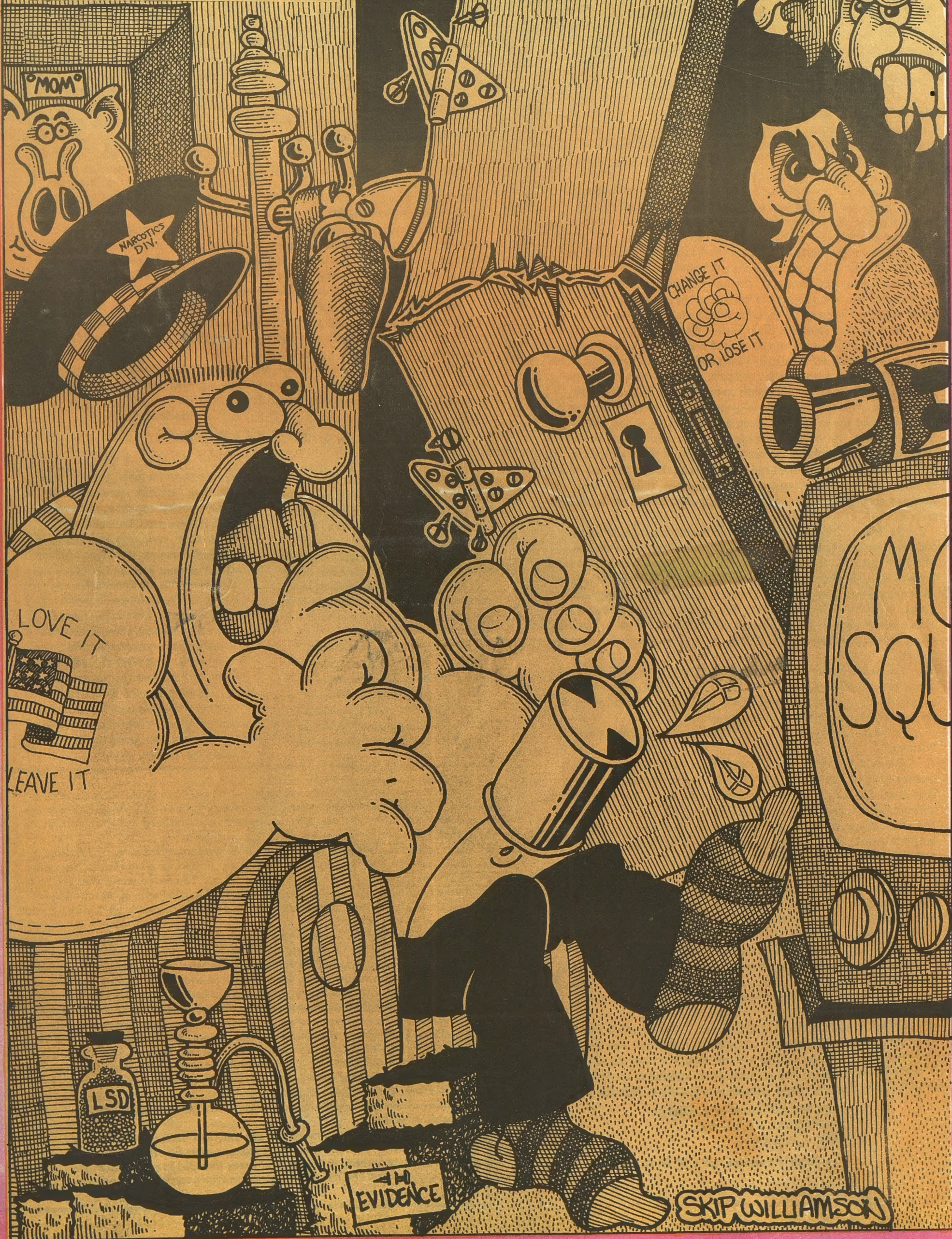


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CHICAGO SEED

VOL. 6 NO. 7 35c





HIP PRODUCTS

"A working-class hero is something to be."—John Lennon.

(WNS) Several weeks ago there was a get-together. It wasn't a party or a rock concert. This get-together was attended by warehouse workers of Hip Products, Inc. These workers are long-haired and live a different life-style than most working-class people; and it just so happens that Hip Products deals in merchandise that is supposed to appeal to people like their workers. They are distributors of posters, incense, candles, pipes, etc.

We got together because we wanted to improve the conditions under which we worked; things such as the \$1.60 an hour starting wage, forced overtime, no vacations (paid or unpaid), no first-aid facilities, no insurance, and no area in which to take our lunch or breaks.

Before our get-together, we had often discussed the possibility of organizing a union, but never really did much about it. As we became more determined to do something, we also found ourselves becoming a more solid group. Our lunches and breaks became rap sessions in which we all voiced our anger at the people and the system riding our backs.

We decided to check out the Industrial Workers of the World. The I.W.W. is a radical union which seeks to end the exploitation of the working class...What the I.W.W. basically wants is a better deal for working class people. Their hope is that the day will come when there are no "bosses" standing over the people; only people co-operating to make life better for everyone...Whether the people who make the profits believe it or not, a worker would like to do other things besides working, eating, watching TV and sleeping. We would like to spend our free waking hours on something besides recuperating so we can make it through the next day's labor. It would be nice to go out and breathe what is left of the fresh air, to do things which bring us pleasure, to feel, to think, to live! We are tired of mere existence and the day is coming when we will no longer tolerate it.

On January 7th, we (14 in all) at Hip Products decided to unionize and sent a letter to the company notifying them of our intentions and offering to bargain. The following day we wore our union buttons to work. January 11th, six of the union members were fired, allegedly for not observing starting times, which had never been observed or demanded before. In the following three weeks, five more workers were fired, all of whom had originally joined the union also. During this period, not one of the non-union workers was fired although they were guilty of the same "crimes".

We decided not to accept what was dished out to us. We filed grievances with the National Labor Relations Board (NLRB) and then to put an informational picket line to gain the support of the truck drivers who are sent to pick up and deliver to Hip Products.

So far we have spent one very cold week outside outside of Hip Products.

But we are going to need support in order to continue. We badly need people with cars to provide transportation and warmth, and we need food. But most of all, we need people...We need people who are willing to be out there despite the cold. Nothing can hurt Hip Products more than bad publicity and a whole lot of people picketing in the cold is certainly that. Hip Products is located at 1500 W. Monroe and we will picket from 9 AM to 4:30 PM every working day.

The fight at Hip Products is an important step. For even if we lose, we still have the experience of people getting together and demanding what is rightfully theirs; and we hope by our example our brothers and sisters will also take up the fight for the people's right to live, enjoy life, and be free from oppression.

The people have the power; they need only to organize and use it.

The issues in this dispute go far beyond Hip Products itself. It goes to the thousands of long hairs in this city working for low wages and under bad conditions because they have been told by their bosses, "Look kid, we're doing you a favor even giving you a job. No one else will hire you the way you look so you'd better take what I offer." The tragedy is that too many have believed the bosses and undersold not only their own labor but the chance of others to get a job at a livable wage. If we can win at Hip Products it will be the first step in showing that long-haired workers won't stand for being anybody's nigger because we can unity to fight the bosses.

Hip Products Organizing Committee
IWW LOCAL 489, I.U. 660
Mike Agic, Sec'y

For more information, call I. W. W. at LI9-5045

community

Time: 7:05 p.m. Date: Wednesday, Feb. 10, 1971. Place: On the sidewalk outside the Wobblie Hall. My head says: "Well, maybe fifteen people will show." I Trucked up those infamous stairs. Slam. Sixty people grip my mind.

We talked about... the newly formed Haymarket Memorial street sheet, which needs more bread, distribution in Lincoln Park, people, involvement. Get in touch with the sheet via IWW Hall (549-5045). First aid classes are being held every Thursday night.

There are a lot of hungry and poor people in Chicago. To serve them, a free food pantry is opening about the beginning of March. They need help in cleaning the place up, getting some chairs and tables, and building shelves. Lots of food is needed. "Bring all the food home now!!!" They are at 1944 N. Halsted, in the basement. Or bring food to the Wobblie Hall, 2440 N. Lincoln. Cash donations are always acceptable there. There is a need for responsive and non-hassling crash pads. Call Sunshine Aide at 767-1565 or Koolaid at 664-0505 if you know of any places to crash.

Free City Exchange laid down a rap about how they had been ripped off in the past (people making long distance calls from their phones, etc.). A lot of us are looking for togetherness on the Exchange if it opens again.

The next topic was the SEED. Everybody was yelling and complaining about this, that, and the other thing about the paper. Mostly the complaints were about the old Seed and the way it related to people, and I didn't hear too many constructive ideas. But people from the community haven't really ventured to the SEED very much, and the old Seed, myself included, was just as wrong and clique-ish.

Everybody doesn't have a Ph.D. in political science. A lot of us got our degree in survival from the streets and alleys of Chicago, and can't relate to the same old slogans and fifteen letter words that come from upper-class college textbooks. The SEED must relate to Chicago and its people.

There is very little time. "Dealing with it together" doesn't mean anything anymore. Just words to pass the moment. If we lose it's only our own fault. Okay: Let's put some action behind that wonderful word: Try...

Uncle Martin

HELP !!!!!

Radio Free Chicago is in the process of switching stations, raising the bread to get back on the air, and setting up their own studio from scratch. One very big obstacle is the fact that RFC is broke. If you can help leave a message for RFC at 929-0133. We need: desks, of electronics-audio equipment, building materials, office furniture, or office supplies... please leave a message for RFC at 929-0133. We need: desks, tables, chairs, fluorescent light fixtures, typewriters, carpets, drapes, acoustical tiles, fiberglass insulation, soundproofing materials, tools, chicken wire, lumber, mixers, tape decks, blank recording tape, turntables, tone arms, pre-amps, mikes, mike stands,

equalizers, an fm tuner, portable tape recorders, amplifiers, speakers, headphones, voltage regulator, electronics tools & spare parts, test equipment, oscilloscope, vtvm, signal generator, shortwave receiver, a teletype machine without keyboard, a frequency-shift-converter, cb transceivers, and walkie talkies, an intercom, wierd and normal records, the amazon river, an instruction manual, and anything else an empty-poor radio studio/office might need. If you have broken equipment, we can either rejuvenate it using Chicago's best and most crazed technical minds, or use it for parts to repair and build other things we need.

Thanks again ahead of time for helping get us back on the air.....

Vol. 6 No. 7

Holding together. That's what struggle is all about—finding our common needs so we can fight our common enemies. Discovering common energy. Perseverance brings success. It ain't gonna be easy friends—why are we always surprised when we find it's so hard?

We needed some time to define just what we were together on, so our last issue was a blast from the past. Thanks for your patience. Thanks for all the letters (see center-fold). We need continuing support—and that's you. We need to know what's going on in your neighborhood—and that doesn't just mean Lincoln Park. We need to know what you want the SEED to be. And we need people who want to work with us on the paper and make it better.

The Seed could also use donations of money, IBM selectric-composer ribbons, typing paper, florescent lights, file cabinets, a safe, scalpels, rapidographs, PMT paper and activator, a truck van or microbus, thumbtacks, lamps, bunk beds, a water bed, an electric mimeo machine, an action hockey game, three-inch wide wrapping tape, typewriters that work, the adventures of crazy .kat (thanks to barbara's bookstore for the works of escher), plastic garbage bags, incense, mailing labels, stamps, and a shovel for Shayna.

This issue of the SEED is the work of Diane, Earl (keep your sunnyside up), Becky, Leon, Peter, Uncle Martin, Sue, Maralee, Mitch, Messerschmitt, Mary Kaye, Fred, Flash Lynda, Rich, Richard, Skippy, Letty, IWW, Radical High School Union, the Co-op School Eliot, Gilbert Shelton, the Other Cheeks, Yusuf, Penny, michaelzwerinandeldridgecleaver-andtimeary, Nola Express, Beverly, Maurice Sendak, Ruis, Dave Yancovich (the apple cider was great this week), Dovovan, Rose, Dr. Epod, Jeff and Betty, and all the streetsellers. Many of the above can be reached at 950 W. Wrightwood (929-0133) And don't forget the zip — 60614.

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Well, the cat's out of the bag. If you've been wondering all this time who's *really* responsible for the revolution, you know it now — that is, if you happened to read the "expose" of the North Side Cooperative Ministry which was covered in the straight press last month.

It happened like this. . . last August, Patrick Feely, executive director of the Lincoln Park Conservation Association (LPCA), and Harry Port, Jr., board member, told all to Senator (Miss.) Eastland's Senate Internal Security Subcommittee. Told about how the North Side Cooperative Ministry has "spawned the Young Lords, Concerned Citizens Survival Front, Young Patriots Organization, and even part of La Gente." (*Webster's Dictionary definition of "spawn": to produce and deposit spawn; deposit eggs, as fish, etc.*). Also told about how the NSCM was directly linked to the Weathermen, and how it is the "parent organization of New Left groups in the Lincoln Park area." And, accordingly to Feely, the Latin Kings bow to the Young Lords, who bow to NSCM (who "spawned" them): "Any extortion that they (the Latin Kings) take part in or any robberies that they take part in in the Lincoln Park area, the cream off the top of that or a percentage of that goes to the Young Lords, their so-called turf." (sic)

Now you might wonder how, and more importantly why, these absurd accusations came about. I guess Port and Feely might say they felt it was their duty as good citizens to expose all those "subversives." (so afar, they haven't said too much at all). However, a less lofty, more logical rationale for the "expose" is the age-old issue of power.. Feely and the people running LPCA have worked to see that the real estate interests in Lincoln Park are preserved. The LPCA has an idea of what the community should be: a racially and ethnically integrated community is okay — as long as everyone is middle class.

In the last few years, hundreds of families (maybe even you who are reading this) have been driven out of Lincoln Park by Urban Renewal. Small business people have been ruined. With less and less housing for working people, rents are increasing. Speculators buy property, make minor improvements, and double the rents.

All of the groups attacked by Feely and Port had in common the fact that they had all worked to make the Urban Renewal program advance the well-being of the poor people in the area, to provide them with good housing, and to preserve the ethnic and cultural diversity in Lincoln Park. They had all fought against the "suburbia in the city" plans of developers, banks and real estate agencies.

Some of the groups attacked are, directly or indirectly, working with the North Side Cooperative Ministry — and some not at all. The NSCM is a coalition of 22 churches in Lincoln Park, Lakeview, and the near north (including Presbyterian, Lutheran, Roman Catholic, etc.) These churches are dedicated to helping the poor, and have numerous programs. Each church is required to participate in at least one area of their programs. The Church of the Three Crosses, for example, has been active in Urban Renewal, and helped to provide a community base for poor people in the area. The Armitage Church provides the site for the Young Lords' Health Clinic (a far cry from "spawning the Young Lords).

Some of the specific projects the NSCM has *really* spawned are: a legal advice clinic, a Headstart Program at Francis Parker School, task forces on housing, urban renewal, health, mental health, drugs, racism, a Common Pantry (located in the basement of the LPCA, incidentally, and begun to disprove the LPCA's contention that "there are no poor people in Lincoln Park"), the Dan Care Alliance of Lincoln Park, and Alices Revisited.

Representatives of many of the vilified groups in Feely and Port's hearings have been meeting to discuss the situation and figure out what should be done.. One thing is obvious to them: that Feely and Port appeared before Eastland's Committee to protect their own power (Eastland's reward was some more names and juicy tidbits to fill up his subversive file cabinets). Also, they feel, Feely and Port wanted to intimidate them so that they would be afraid to speak out about the corruption going on in Lincoln Park, and about how LPCA coerces independent property owners into joining them out of fear of code violation harassment on the part of building inspectors — who in fact go to LPCA to find out which buildings to check into.

The lesson of this story (not too late for the learning) is to see just how intricately the powers that be are tied together, and how they cooperate with, and reinforce each other. After, all, all Feely and Port had to do to get the publicity they felt they needed was to 1) do a bit of amateur detective work, 2) decide on which of the many HUAC-like government agencies to appeal to (in this case, Eastland's committee was perfect, him being a good Mississippi Baptist), 3) fly to Washington, and make their opinions official by means of a TESTIMONY, and then just sit back and wait for the government committee to release this official testimony to the press. And wait for repression to come down.

Many of the folks of Lincoln Park don't want to wait for repression, and are calling for action. They are meeting every Wednesday to discuss the situation, and strategies to be taken. Among other things, they are calling for the removal of Feely from the LPCA. If you want to join the struggle, show up at 8 p.m. at the Neighborhood Commons, 1874 N. Fremont. It's not too late. There are still some good things left in Lincoln Park. Let's keep it that way.

—diane

SLAVE FOR A DAY

5 a.m. Wake up, gobble down some post toasties, splash some water on my face, and head for Manpower, to sell my body. 8 hours of jerk werk for a rousing ten dollars, and it's ten degrees outside.

As we turn this corner, two cops (WHAT DID I DO?) stop us.

"Let's see your i.d." (i should have whipped it out) "Oink! Where are you going? OINK OINK!" Pigs feet going through my pockets. Luckily i had just dumped my sawed-off shotgun and a kilo of heroin in the alley. Ten more minutes of oink, oink, and we're on our way again.

Finally we get to a place called Advance Temporary Labor Service (god, what a ripoff business!) Companies pay \$2.00 an hour for jobs that usually pay \$3.50 to \$4.00) And, of course, the guy that does all the work gets the least, which is the normal capitalistic

labor practice anyway. So, he or she gets \$1.60 an hour from Manpower, which comes to about \$13 for 8 hours. After taxes, the guy takes home \$11 if he's lucky. Isn't that wonderful, ladies and gentlemen? \$11 a day for a job that would probably pay them twice as much, if they were regular laborers doing the same thing.

The first thing I noticed when we got to the slave blick was the faces of the people looking to sell themselves for a day. They have changed. These people who used to be just winos and hippies, suddenly looked like the salt of the earth. By some miraculous transfiguration, these beatniks and bums had somehow become clean cut, lower middle class nouveau riche. What had happened to those guys with their flasks tucked in their pockets or their beards tied behind their ears? Had they finally pulled themselves up by their bootstraps? (what boots?) No, sir! You see, Manpower and Ready

Men and All Help (and I could go on naming all day) don't need them anymore. Not since the unemployment ranks have swelled to almost 6%. Who needs winos and hippies, when you can hire ex-General motors workers. Pretty soon, if things continue at this rate, Manpower may be saying to itself, "who needs semi-skilled laborers, when we can hire out of work skilled men." Someday you may have to flash your degree before they'll send you out.

Also, bosses can lay off regular workers, then hire others from these day-laborer places at slave wages — and who knows what these places report to the IRS?

—Frank Appleton of Bohemia West

(SEED would like to follow this up. Anyone interested in doing some investigative reporting?)

MOVE

POLAROID DOUBLE-EXPOSED

Polaroid Corporation has just spent about \$50,000 in newspaper advertisements in an attempt to explain why it will not meet the demands of its own workers that Polaroid stop all business with South Africa. The ad states that Polaroid was very concerned (about its image) about the problem of apartheid, and so it sent representatives over to South Africa "to talk to the people." Lo and behold, the people said they really hoped Polaroid companies would stay there. (Doesn't Polaroid know that under the Terrorism Act, "the (black) people" could be executed if they dared say anything else?)

The ad also states that they saw the conditions of blacks under apartheid, and that they really are miserable. So they are going to do something about it: like pay higher wages...that is, they will pay whatever increase the white government will allow. All skilled jobs are still reserved for whites. Polaroid will also magnanimously "commit a portion of its profits to encourage black education"—i.e., Polaroid plans to aid a segregated white-controlled educational system which is aimed at educating blacks for low-level, low-paying jobs.

In other words, Polaroid offers charity to combat racism, giving money to a segregated school system and promising employees undefined benefits. Let Polaroid claim credit for white charity if it likes, but not for black dignity, as it dares. **BOYCOTT POLAROID!**

ROTTEN LETTUCE

The Pentagon is going out of its way to break the strike by Caesar Chavez and the United Farm Workers against the lettuce growers in California. Since United Farmworkers stuck Bud Antle (a major grower who is affiliated with Dow Chemical) and called a national boycott of non-union lettuce, the Defense Department has tripled its purchases of Antle lettuce.

In Chicago, the Farmworkers are calling for a boycott of National Food and has set a series of actions and demonstrations against various National Stores. Call the Union at 264-1011 to find out specifics, and support them where you shop and eat. Some things you can do are:

- inspect the lettuce crates at your local grocer to make sure they have a union label
- hassle the managers of restaurants if they serve scab lettuce
- make sure the cafeterias at your school or place of work buys only union lettuce.

Too often we relate to such things as boycotts and strikes as merely impersonal issues and don't try to get up the energy to support them. We should try to look beyond the rhetoric—back to the personal level. After all, it's more than an issue for a Chicana trying to scratch a little dignity picking lettuce for \$1900/year.

WHAT WOULD YOU DO IF YOU WERE GIVEN A LIFE SENTENCE FOR A \$10 MARIJUANA SCORE?

March 1963. Ruchell Magee paid a dealer \$10 for the marijuana, and then had the dealer drive him and his friends to a corner in Los Angeles. There, he got into a brief struggle with the dealer over an earlier argument. The dealer ran, called the sheriff. Magee was arrested, charged with kidnapping, and when he told the sheriff he didn't even have the car keys, was beaten so severely he was later taken from his cell coughing blood. He spent five days in Los Angeles county hospital.

The sentence, for a \$10 beef with a dope dealer, was life. That is, one year to life under California's indeterminate sentence law, which has chained away more poor people for long sentences than any law in any other state.

August 7 1969. After 8 years in jail, and two appeals lost, and all hope lost, too, of ever getting out, Ruchell Magee, along with two other prisoners and Jonathan Jackson, took a judge and four jury members hostage from a Marin County courtroom. The plan was to hold them until the Soledad Brothers were released in exchange. They got into a van and tried to drive away. Police fired round after round into the van, despite the fact that the judge was inside. Jackson, the judge, and two of the prisoners were killed.

Magee, who was wounded by police bullets, is now being held for first degree murder for the death of the judge.

After Angela Davis was captured and charged with supplying the guns used in the escape attempt (as well as murder and kidnapping), one of Magee's state-appointed public "defenders" threatened him with the gas chamber if he didn't testify against her. Then Ruchell was offered parole if he would "cooperate." He has refused to make any deals.

NOW DO YOU WANT LAND THERE, HOWARD MILLER

There have been few gut issues to organize around locally in the white community of Tucson, Arizona. But in January, the street freaks battled the police for three nights running in what came to be known as "the Great Brown Rice Riot." It seems that the Regents from the University in that town drew up a "code of conduct" which, in effect, states that anyone not a member of the university can be arrested for trespassing, and that groups of three or more can be broken up as disruptive of the normal process of the university. Campus pigs attacked on a Thursday, and for three days all hell broke loose.

After the initial arrest was made, the people moved in to defend their turf. The city police were forced to withdraw. By Friday, street sheets were out explaining proper conduct for hit-and-run actions. Street people again took the offensive on Saturday, as cops were pelted with ammonia bombs, rocks and bottles. Small groups dispersed throughout the city. An area of almost two square miles was declared off limits for 26 hours, shutting down the university, most business, and forcing residents to stay home.

The riot drew the Tucson community together. The owner of a bookstore put his property up for bond, dope dealers contributed to the bail fund, and high school students joined in. Street people held the offensive most of the time; they even temporarily downed a sheriff's department helicopter. Residents were taking in street people and helping them hide from the pigs. The myth that "Tucson pigs are groovy and won't hassle you" was shot down.

Last year YIP overextended itself by starting too many projects with not enough community. With all of the new energy evolving from the winter offensive, the possibilities for a powerful youth culture in Tucson are more of a reality.

WELL-AIMED RICOCHET

A twenty-two year old Chicano man is dead in Los Angeles. Scores are suffering wounds inflicted by Los Angeles police on January 31st. The afternoon march and rally was organized by the Chicano Moratorium to protest police brutality (as they had done so many times before). Ten thousands people had assembled at Belvedere Park in East L. A., where most of L. A.'s 1,000,000 Chicano people live. Some of the people, starting off a few days in advance, had marched as much as 25 miles to attend the rally. After the speeches, Brown Beret marshalls advised the crowd to go straight home. Belvedere Park is located right next to a police station and there was a feeling that the cops, who had kept themselves out of sight during the rally, might suddenly appear (as they had at the last two rallies).

And they did.

When a crowd of about 800 young Chicanos started moving to Whittier Blvd., a main business street where lots of young people hang out, they were met by battalions of police. When the police cars started to veer into the crowd, they were met with rocks and bottles. The police drew their guns and suddenly began shooting directly into the crowd. Seconds after the attack, the sidewalk was strewn with injured bodies and one corpse. The police immediately announced that the man was killed by a ricocheting bullet, and claimed that they had only fired warning shots into the air and ground.

LAOS GOES TO COLLEGE

On February 9th, the Associated Press issued the following statement:

AP 10—ADD AP 1 DAY SCHEDULE

this office will not cover:

ANTI-WAR GROUPS IN AREA ANNOUNCE
DEMONSTRATION TO PROTEST ACTION IN LAOS
AND MEDIA BLACK-OUT; HOTEL DIPLOMAT...
THE AP GB844AES FEB 9

Suspecting that they may have let other stories slide, here's a roundup of college protests:

NORTHWESTERN—300 students found the government guilty of criminal acts in Laos and burnt President Nixon in effigy.

WISCONSIN—1,500 students took several buildings to disrupt the "business as usual" atmosphere on the Madison campus and to protest the visit of Secretary of Defense Melvin Laird.

U OF I, URBANA—Students marched on recruiting stations.

STANFORD—600 Californians followed an evening with the San

Francisco Mime Troupe with the trashing of several university buildings and a few police cars.

KENT STATE—over 1,000 students defied a ban on demonstrations and marched on the office of the school president. They demanded that American troops be withdrawn from Indochina now, that political prisoners be freed, and that military research be banned from campus. When they were refused entry to the Administration Building, the American flag was replaced by those of the Viet Cong and the youth and black nations.

The protest was fueled by rumors that another 50 students would be indicted for last May's protest, in which students were killed by the National Guard.

At last report, the war continues. So do the demonstrations.

MENT

KELLY

As everywhere, the food in the lunchroom is horrible there. Unlike anywhere, a group of people took action against this commercialized, synthesized, preserved, DDT-ized, boxed and canned slop. Petitions were passed out, but soon stopped by the administration. The next step up was a planned boycott. Some publicity was: boycott shirts and the appearance of an underground paper, Boycott Funnies.

There was a lot of student support and even faculty, who also eat in the place. The only people who didn't support it were the administration and the lunch hall personnel. Incidentally, this all occurred on the day when 200 visitors were at the school for a science fair.

The boycott was successful and the food seems to be improving. Never underestimate the economic power of students with sensible taste buds.

PROSSER VOCATIONAL

A student was busted for wearing a scarf made out of an American flag—the administration penalizes all those who don't wear it as a blindfold.

NILES NORTH

Recently a benefit was held in the school auditorium for an Evanston community coffeehouse, located in Evanshire church. Some students organized it and collected nearly \$500. The bands cost about one-third of that, or around \$155, and facilities were free due to faculty supervision. Also, a free press has been started for the school. This is an example for taking advantage of the school instead of the school taking advantage of you!

MAINE EAST

A collection has been started for Angela Davis by some students. Here the advantage to living on the North Shore is seen. You can take it from the rich and give it to the poor, legally. This should stand as an excellent example to all suburbanite "radicals."

There seems to be a lot of dope busts everywhere lately, and at Maine someone was expelled for one year for possession of THC. The administration's favorite method of finding information is locker searches without student permission. Don't forget, possession can mean leaving dope in your books, gym locker, or even in your dresser drawer at home.

WASHINGTON HIGH SCHOOL

Students still aren't allowed freedom of dress, but the principal was kind enough to let women wear slacks if the temperature is -10°. Washington is a public school and appearance codes there are illegal. The students, therefore, have decided to get together petitions against these unconstitutional rules.

BARRINGTON

Students here initiated an underground newspaper called Tissues and Answers, a paper completely independent from the administration. It comes out every two weeks, has a circulation of about 300, and is free.

GORDON TECH. AND LATIN SCHOOL

Hair and Dress Committees have been started. The committees are made up of students, teachers and parents who want to abolish the dress codes.

ST. IGNATIUS H. S.

Ken Rousch was sent home for wearing a flag shirt. The shirt is white with red and blue print with stars on it, but was not made out of an American flag. It does not violate any laws or the personal appearance code of the school.

PROSPECT

For the past week there have been occasional outbursts or "mini-riots" as the school paper terms them. They consist of a student throwing a plate on the floor followed by everyone in the cafeteria pounding on tables, followed by another plate being smashed on the floor, followed by. . . Attempts to stop these "mini-riots" during their course have been answered by jeers. At one point a teacher ran up to a long-haired student and grabbed him by his hair saying "you're a part of this, aren't you?" to which the student replied no. The teacher then told the student "you're full of shit." The student told the teacher that he was also. An athlete was suspended after talking back to an administration official. He was told that if he apologized he would be allowed to play basketball that night. He then weak-mindedly apologized in front of the whole school. They then told him he couldn't play basketball.

Prospect is currently organizing a Radical Student Union.

IMMACULATE HEART OF MARY

At a Catholic all girl's school where everyone is required to wear uniforms, one girl decided to go into the cafeteria dressed as Santa Claus, but was stopped by the principal, Sister John Mary. She later said the incident was "disgusting." Santa Claus is disgusting?

**THORNTON**

At Thornton you must have a school ID with you at all times. If you are caught without a school ID, you are usually arrested for trespassing or (if they are lenient) suspended. You are suspended for being seen smoking within one block of the school.

The hallowed halls of Thornton are patrolled by an invading army of policemen every Tuesday and Friday to remind the students where they are. They continually harass and bust students for minor and unintentional offense. The police do not carry guns (mace, blackjacks, and billyclubs maybe, but no guns. Don't you feel safe now?).

A newspaper is being started called Up Against the Wall.

REAVIS

Students are starting a paper, Bullprint—a take-off on the official school newspaper, Blueprint. The Student Council promptly denounced the unofficial paper and refused to allow Blueprint staffers to write for Bullprint.

HUBBARD

The much hassled paper, Five Cent Truth, has been having more hassles lately. Besides Sunshine Aide being subject to continued harassment in relation to this subversive tabloid, a law suit (slander) is being threatened by the Hubbard principal.

OAK LAWN

At Oak Lawn there's a "hands off policy" regarding sex and holding hands. All sisters are required to wear bras.

A lot of schools have got out underground papers, and more are starting them. Some of the schools with existing papers are: Kevin Park—New Morning; Hubbard—Five Cent Truth; Evanston—Toehold; St. Ignatius—Niagra Beefstreamers; Niles Twp. Schools—Niles New Free Press; Lake Forest—Bleeding Rose; Oak Park—Midnight Special. At Lane Tech, the Cosmic Frog is in existence now and will have about five different newspapers going at Lane fairly soon.

There should be a paper at each school, for the purpose of organizing students, to try to stop hassles like dress codes, locker searches, and all the other shit that's coming down in schools. Some of the schools starting papers are: Brother Rice, New Trier West, Gage Park, Louis Wirth Jr High, Foreman, Glenbrook South, St. Scholastica, and Lake Park H. S. Broadmore Academy has stopped printing Paranoia because of internal problems, and stores around Hubbard won't sell Five Cent Truth anymore because of community hassles.

There really hasn't been much happening these past couple of weeks, maybe because of the cold weather. Considering the fact that people are dormant and there is so much extra space, we decided to tell you what this High School Radical Union you've been reading about is.

The High School Radical Union, for lack of a better name is now in the midst of one of its many reorganizations, and we soon hope to have out some type of statement of our objectives and beliefs.

The HSRU is and has always been, during its approximate five months of existence, a group of radical student representatives from some high schools in the Chicago Area and suburbs. We meet on Sunday afternoons to discuss whatever is on our minds, while trying to grow into much more. At one of our meetings, we created the following committees:

The committee which is responsible for writing and laying out the high school news (when there is any) in the Seed. Representatives from this committee call people from various schools every week to get news. If you don't think we are in touch with anyone at your school, or if you have something important to tell us, call the Seed (929-0133) or write to us care of the Seed.

Another committee is responsible for giving assistance to high school organizations, especially underground papers that are getting started or just want information. Again, get in touch with us if you need any help, or if you have something you would like us to learn.

And finally the coordinating committee, which will be into compiling information about struggles in each school, specifically issues such as dress codes or freedom of speech. They will keep abreast of the current legal cases, and someday be able to put together legal arguments just complicated enough to overwhelm the normal Neanderthal principal.

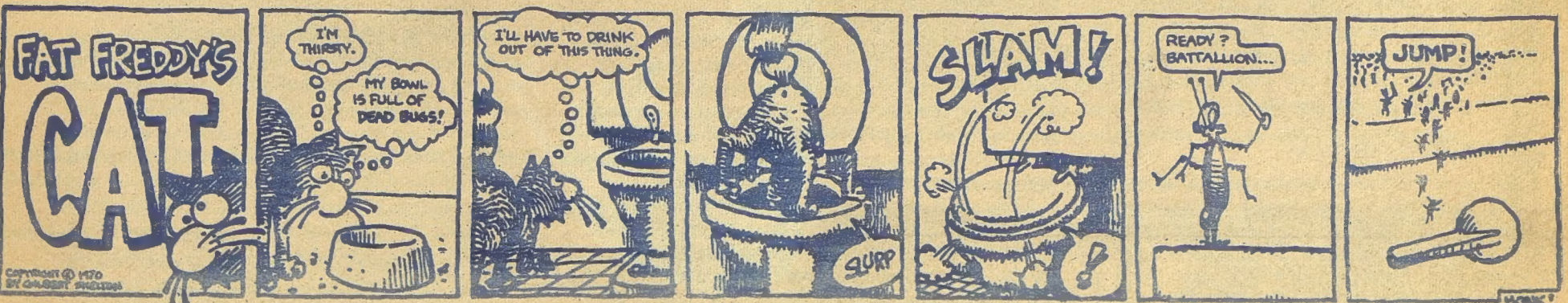
Now obviously we have just made a bunch of serious and possibly rash commitments above. The only way to make them a reality, the only way to keep us from elitism, the only way to keep us effective, is for you to help us and we help you. Every Sunday at 1:30 we have a meeting at Alice's Revisited, and only a small fraction of the schools around (especially in the city) are represented. We need all the friends we can get. If you don't want to commit yourself right away, drop in, and observe a few meetings. If there is a person from your school already coming, that's OK—the more the merrier.

We need not go into a long rap on how fucked-up schools are, you know it as well as I do. But until h.s. students get up off their study hall asses and raise Cain, nothing will change anywhere. If you are sitting in class bored one day, go kick up some dust at the principal's office. The education you get will be ten times more important than the bullshit they feed you in classes.

*High School
Radical Union*

THE FABULOUS FURRY FREAK BROTHERS

Copyright © 1970
BY GILBERT SHULTON



Try and CATCH me...

Seed People:

During the past couple of days I discovered recent headlines in the local press stating that the government was seeking indictments against 2000 "draft dodgers." And to top it off, they stated that 2000 extra people who normally would not have been called will get called because of the 2000 men who didn't report to their various indoctrination get-togethers. What a shame! I wonder what will happen when they run out of 2000 to draft.

I just hope that all future draftees will do as the "Chicago 2000" did. Resist. They can't jail our revolution.

See you in 5
Pete Scipp

Why, it just seems like yesterday, a year and a half ago, five days after my eighteenth birthday, that I went down to the Diversey draft board complex to register my being with Uncle Sam. Having offed the bus, I walked across the street past the customary "I want you" Air Force signs and entered. I got ill. There I was, fresh out of high school, I wanted to cry. I wasn't born for this.

"I... I want to register." "Take a number and sit down." Snickers in the back row about my lengthening hair. I saw another freak sitting across the way. He was uptight. Even though he had shades on, I saw it in his eyes. We weren't born for this.

"Number 7!" I jumped up, but not actually. I wanted to keep my image as a good house nigger, no need for visible jitters... I gave the... ha... receptionist my S.S. card, birth certificate, H.S. diploma, and life. "Do you have any scars?" "No." "Color eyes?" "Blue." Etc.

Soon it was over, like a sick joke.. Then I became a 2 S category, went downtown to school and hawked Seeds on the side. The Boratoriums came. I went to Washington. We all gathered around the country's most famous phallic symbol - Tim, Abbie, Jerry, the revolutionary aristocrats were there. The liberals within the power structure even came. Weatherfrecks, peace creeps, bleep - bleeps, came too. I mostly related to Richie Havens, Earl Scruggs, and keeping warm. Honestly, I guess I was there to try and make up for Woodstock, which I missed.

Nixon watched a football game, and I came home.

The winter of 1970 blew on. I was beginning to sicken of college. May came. My decision was made on the greens of Kent State, Augusta, and Jackson. I didn't go back to the term paper world of the living dead. I drift on somehow.

What you gonna do when Uncle Samuel comes around

Askin for the young one's name
And lookin for the print of his hand
For the files in their numbers game.
—Jefferson Starship.

Here I am, and as far as Dick Trick is concerned, it's no longer feasible to cry about it. Living nightmares are bummers. It's hard to exist freely when a war-freak puts you up against the wall. But I try to flow with it. They won't win easily—if at all.

Last month, in one day, 343 brothers were supposed to show up for death worship. 203 apparently had better things to do. U.S. attorney Bauer freaked and annouced (fanfare) a crackdown on such poppycock. Indictments have been coming down with the names and addresses of brothers in the regular press. In Illinois, there were 4,324 men who didn't show up for induction in 1969 (only 1,495 in 1966).

Tracking down the "delinquents" as they are called, is a massive job, and the FBI doesn't have the manpower to do too good a job. In fact most delinquents are not actively sought and are caught only if arrested or investigated for other reasons.

The ones who are caught are taken to the U.S. commissioner, high atop that massive tomb stone of glass and steel at 219 S. Dearborn, on the 24th floor. The proceedings are open to the public. The reading of charges -- "willfully engaged in the preservation of life..." Then there is a wait of 2 months to a year for the indictments to come down, depending on the ever present backlog of cases. Those who are arrested still have the option of going into the Army at any time. Your draft board and Sunday school teacher will love you if you do.

"Delinquency" is not the only problem the war lords have to cope with. Induction refusals



have passed the 10,000 mark in the country. Court cases involving induction refusal are backed up—which means that indictments and trials are very slow in coming, if at all. In Chicago over 100 cases await indictment.

And nobody knows how many men just aren't registering. Under a recent Supreme Court ruling, non-registrants making it undetected to age 23 are free from prosecution.

More interesting tid bits: 8,000 men a year are going to Canada; in the 2 weeks after the invasion of Cambodia, over 8,000 more men returned draft cards to the Selective Slavery System; and don't forget our friends in the Chicago 15, or the Flower City Conspiracy in Rochester, or the people who destroyed draft files in Catonsville, Maryland, Milwaukee, Los Angeles, Oakland, NYC, Boston, Philadelphia, etc. etc.

Incidentally, draft calls are deliberately doubled to make sure at least one out of every two men called are inducted. Col. James Voyles, Deputy SS Director, said calls probably will be issued to 2,600 Illinois men to report to draft headquarters to fill a February quota of 1,338.

In any case, those in need of draft counseling should check out the Free City Directory on pages 22 and 23 for organizations that can help you with the Selective Service hassle.

Thousands
In the streets of the universe
Shape the vowels of an answer
To little weak men
High on war, death, taxes
Seeking powerless power
In the name of security
Thousands
Take the vowels
And shape the sound
An echoing, resounding
NO!

Uncle Martin - with a little help
from my friends at the American
Friends Service Committee.



Let's see... we need two men for every one we process... taking all kill ratios into consideration, of course.

If we can't get one, we can always get the other. We've got to run a tight outfit, y' know...

I was just thinking, why don't we help the mayor in his urban removal program? Gotta clear out those underprivileged urban concentrations.

RIGHT ON!



LEARN AND SURVIVE

Beginning March 2, Alice's Revisited will house an expanded Lincoln Park community learning and survival center. The center will be as unstructured as possible, with none of the traditional educational bull-shit. Everything will be open. Anyone who has any ideas and/or knowledge to share, or wants to participate in any of the things listed below, or just wants to be there, should come. Further information can be had by calling Alice's (528-4250) or Kathy or Virginia (477-9771).

We hope to create a positive atmosphere for exchanging information and other good vibes, and especially to expand the idea of community. Besides the workshops listed below, there are possibilities of workshops on jug band music, creative writing, nutrition, Spanish, gymnastics, Communist women, community, alternate business forms, and political ideology.

On Monday, March 8, at 8:30 at Alice's, there will be an open review and planning session. Everyone interested should come. These are some of the intentions so far:

Tuesday, 7:00 P.M., beginning March 2

Non-Destructive Power Gizmos

A workshop on developing ways of sensibly obtaining power without having to wait for Standard Oil, Commonpoverty Edison, Detroit, coal-burning landlords, etc.



Of interest are such energy sources as sun, wind, water, sodium-sulfur and other advanced storage batteries, gravity pumps, fuel cells, garbage/excrement treatment for producing natural gas and fertilizer, geothermal or otherwise steam engines, and super-flywheel energy storage.

Some of us, for example, are into building 1) methane generating garbage systems, 2) automobiles run on LPG or methane, 3) fully electric cars, and 4) solar heating and cooling designs for homes.

call Howard (327-1673)

Wednesday, 7:00 P.M., beginning March 3

1. Open Men's Meeting

Prerequisite: having been called a male chauvinist, either by someone you know or by someone in the media and having suspected however vaguely, that she/he is right.

We will be open to anyone who wants to rap about what it means to be a man, the pain we cause others, the pain we suffer and other feelings we have.

call Henry (728-4338 or 477-9771)

2. Communal Living

A workshop dealing with the question of survival, both emotional and physical. How can Amerika's freaks survive in a fucked-up and increasingly hostile society? We have to get together and one way of doing that is by living communally.

This workshop will try to deal with and work out some of the theoretical and practical problems of communal living and to be an energy center to encourage communes that are going now and to get new communes started. We'd like to have people from special-interest communes and collectives participate.

call Virginia (477-9771)

Thursday, 6:00 P.M., beginning March 4

1. Cell and Molecular Biology

What are the components of a single cell? How do they function to keep the cell alive? What chemical forces hold them together? What are some of the social implications of current research?

call Ralph (493-0061)

2. R.D. Laing

A gathering of people who want to discuss the writings of R.D. Laing. Emphasis will probably be on the earlier works: The Divided Self; The Self and Others; Sanity, Madness, and the Family. Also The Politics of Experience, related articles and anything else that comes to mind.

call Leon (929-0133)

Saturday, 12 noon, beginning March 6

Free Schools Workshop

What questions are children asking? What questions are you asking that will let children find their own answers? What environments are conducive to learning?

This is for people interested in exploring new forms of education, with an emphasis on elementary school-age children. Exchanging ideas, reading some things together and rapping about them, and visiting some free schools in the area are some of the things we would like to get into, with the goal of eventually setting up a free school in the Lincoln Park area.

call Dan or Mark (477-9771)

The workshops which have already been going on at Alice's will continue. These are:

Tuesday,	7:00 - 9:00 P.M.	Macrame
	7:00 - 9:00 P.M.	Psychodrama
Wednesday,	6:30 - 7:30 P.M.	Beginning Guitar
	7:30 - (9:00 P.M.	Guitar Workshop
	9:00 -	Guerrilla Theatre
	10:30 -	Poetry Readings

ON EDUCATION

This poem was handed in to a teacher in Regina Saskatchewan by a grade 12 student. Although it is not known if he actually wrote the poem himself, it is known that he committed suicide a few weeks later. The poem originally appeared in Generation a Saskatchewan-based magazine. It was reprinted in Nola Express.

He always wanted to explain things.
But no one cared.
So he drew.
Sometimes he would draw and it wasn't anything.
He wanted to carve it in stone or write it in the sky.
And it would only be him and the sky and the things inside him that needed saying.
And it was after that he drew the picture.
It was a beautiful picture.
He kept it under his pillow and would let one one see it.
And he would look at it every night and think about it.
And when it was dark, and his eyes were closed he could still see it.
And it was all of him.
And he loved it.
When he started school he brought it with him.
Not to show anyone, but just to have it like a friend.
It was funny about school.
He sat in a square, brown desk.
Like all the other square, brown desks.
And he thought it should be red.
And his room was a square, brown room.
Like all the other rooms.
And it was tight and close.
And stiff.
He hated to hold the pencil and chalk.
With his arm stiff and his feet flat on the floor.
Stiff.
With the teacher watching and watching
The teacher came and spoke to him.
She told him to wear a tie like all the other boys.
He said he didn't like them.
And she said it didn't matter!
After that they drew.
And he drew all yellow and it was the way he felt about morning.
And it was beautiful.
The teacher came and smiled at him.
"What is this?" she said. "Why don't you draw something like Ken's drawing?" "Isn't that beautiful?"
After that his mother bought him a tie.
And he drew airplanes and rocketships like everyone else.
And he threw the old picture away.
And then he lay alone looking at the sky.
It was big and blue and all of everything.
But he wasn't anymore.
He was square inside.
And brown.
And his hands were stiff.
And he was like everyone else.
And things inside him that needed saying didn't need it anymore.
It had stopped pushing.
It was crushed.
Stiff.
Like everything else.

I'd like to say just a little bit about
myself...

Been doing a little writin for the past 16 months
or so...

Folks
may want to know why i write or what my writings
Mean

And
I could respond from a very beautiful ideological
Angle

And do justice to some of my people's philosophy which
I've taken for my own...

But that would only serve to accomodate the desired
Responses

Sought by liberals (black & white) / our own Black
Bourgeoisie / my old friends caught up in that old
Bag (materialism with an ego gratification slant)
Armchair-revolutionaries/pseudo intellectuals/and
Quasi-humanitarians

or
MY MOTHER

WHO IS VERY BEAUTIFUL, damn near the paragon of
the ambiguous Black mother of american history, and
who has gone through many changes trying to understand why i am in
the jail-house and would rather be here than to be at
Howard U. or some
bourgeois/show-nigger/wage-slave job/and
even she is a stronger Blacker woman since
this experience...

or
I could respond by attacking the pig power structure
And verbally illustrating all of the diabolical & devious
characteristics of capitalism, imperialism, racism, fascism
etc. etc. etc.

But to do that would only be to repeat what has been
said time and time again and i've
Found

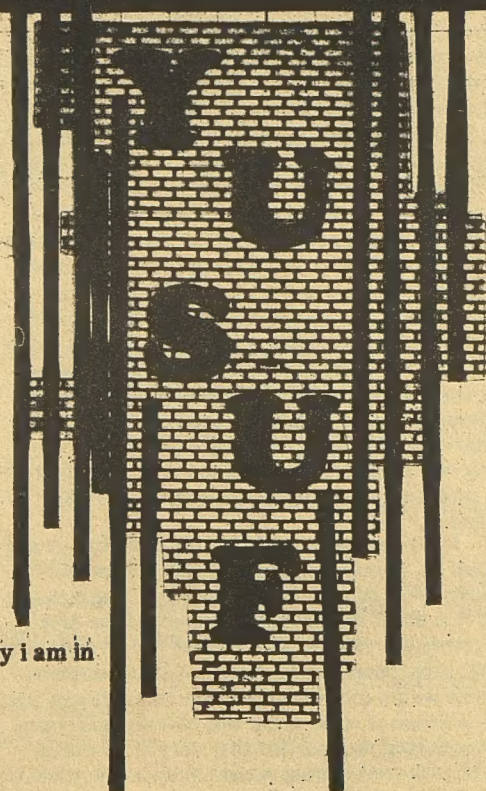
That those who must continually resort to verbally
attacking & Criticizing
That which is counter-revolutionary & part of the
Problem

Are really only trying to compensate for some self-
Deficiency
About themselves...

So
Let me respond in the shortest, truest and most
Realistic
Manner...

I write
TO KEEP MY TRIGGER FINGER BUSY !!

—Yusuf Burni
(Yusuf - one who will prosper, multiply)
(Burni - seeker of wisdom, seeker of knowledge,
traveler)



Love child
society of tomorrow
as you were born
your momma died
so
you'll never know your momma
you'll never be able
to see
firsthand
the great
long labor
she had to endure to have you...
but we saved
the afterbirth...
refer to it
often

Yusuf 6/30/70

Yusuf (born Joseph C. Pannell) joined the Navy in
what he called a "period of insanity and gross irresponsibility." His recruiter, being a recruiter, promised him that
he would make the boxing team. Boot camp convinced
him he was better off as a civilian, and he left. While he
was UA (Unauthorized Absence, equivalent to the Army's
AWOL), he was threatened by a Chicago cop who announced
"Nigger, I'm going to blow your head off." He put his
gun to Yusuf's temple, and in the struggle Yusuf put up to
defend himself, the cop was shot four times in the arm.
Yusuf has been charged with Attempted Murder.

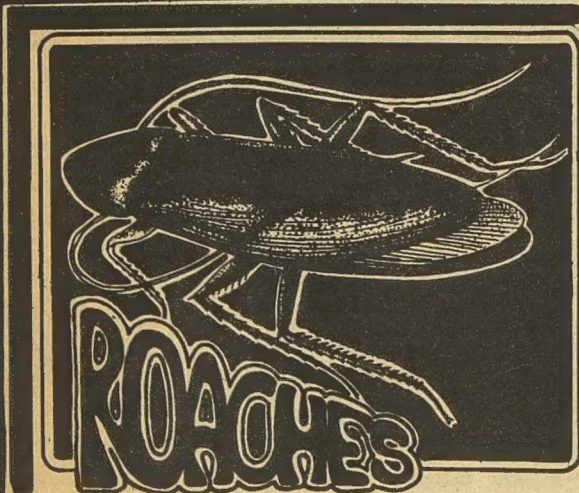
Yusuf entered Cook County Jail on March 7, 1969,
in lieu of \$25,000 bond. His family started to earn money
to free him. Beting a black family, as well as poor, it took
them a while. Twenty months after he went to jail, his
family finally got \$2500 together to free him through a
bail bondsman. He was immediately turned over to the
Navy on the UA charge, and placed in the Brig at Great
Lakes. He went from there to maximum security after
the brass discovered he was providing political education
and solidarity to the brothers in the Brig.

At his "trial" Yusuf read some of his poetry, as well
as a statement which was basically his resignation from
the Navy, and an indictment of the military and the inter-
ests the military serves. The Navy decided they didn't
want him anymore, and gave him a Bad Conduct Discharge,
43 days confinement (the time he had already served) and
2/3 forfeiture of the back pay they owed him.

Yusuf and the Navy have parted company, but he faces
a battle in civilian court. We are reprinting several of his
poems, mostly written while he was in Cook County Jail.
People may acquire other Yusuf poems through CAMP
NEWS (2214 N. Halsted St., phone 327-9044).

DIGNITY

dignity
is when
within the wretched confines
of a
cook county jail
in 98 degree weather
a brother
can stand in the middle of the dayroom
wearing
black on black in black
Jockey
nylon underwear
and
still maintain
his
folded arm profile
and
still talk
extremely slick... Yusuf 6/30/70



As co-partners in a real-estate venture called 1500
Broadway, Johnny Carson, Dick Cavett, Woody Allen,
James Herlihy (author of "Midnight Cowboy") and Bob
Dylan (Bob Dylan? Bob Dylan!!) recently published a
notice of agreement to invest \$150,000 apiece in an
office skyscraper on Broadway, between 43rd and 44th
Streets in New York.

"These people have excess funds they wish to invest,
and big office buildings seem to be what they're investing
in," said a general partner of the real estate syndicate.

Bob Dylan's "excess funds", lest we forget, are OUR
money, and maybe if we ask Bob real nice, he use it for
something other than becoming a real estate tycoon.
"If Dogs Run Free", eh Bob.

On November 14, 1969, fourteen Indians came to Al-
catraz island and claimed "The Rock." They were taken
off, and on the 20th of November, eighty people came
and stayed. The Coast Guard had set up a blockade to stop
the Indians from acquiring any of their basic needs, but the
blockade was lifted, and on Thanksgiving there were 700
Indians on Alcatraz.

At the end of May, 1970, the government issued a press
release stating that they were making the island into a park
and that the Indians would be removed within 30 days.
It's been over a year now that the Indians have had the is-
land.

Fort Riley, Kansas is an army base with a fairly large
stockade. In addition to the stockade, Fort Riley has a
Special Processing Detachment (SPD) in which soldiers
are held prior to formal charges and trial.

On January 18th, one of the men held in SPD was
arbitrarily sent to the stockade on the pretext that he
refused to get a haircut. He was given no written charges
stating his "offense", but this isn't unusual for military
justice. After this and many other incidents of harassment
and intimidation though, the majority of the men held
in SPD met and issued a list of 9 demands.

A strike was et to underline the men's demands, and
on January 19, most of the men called in sick and unable
to work. Fifteen of the prisoners refused to line up for
work detail, and most of them now face charges of re-
fusing a direct order and Mutiny. The brass has also
responded by boarding up the day room (TV and pool
table), where the men had held their meetings. The gates
have been locked at Fort Riley every night, and this ap-
pears to be just the beginning.

An award-winning children's storybook, which pictures
its characters as animals, has drawn fire from the Illinois
Police Association because the authors chose pigs to rep-
resent policemen.

"Sylvester and the Magic Pebble", which won the 1969
Caldecott Medal for the nation's best children's picture
book, will be removed from all Illinois school and public
libraries if library officials comply with the request of
Victor J. Witt, Secretary-Treasurer of the Police Association.

"Many storybooks depict people as pigs, but none has
ever singled out an individual profession to degrade," Witt
wrote in a letter to all police chiefs in the state, urging
them to ask local schools and libraries to eliminate the
book.

—Chicago Tribune; January 15th, 1971

The Christopner Street West Committee of Los Angeles
has submitted an application for the annual Gay Freedom
Day Parade to be held June 27, 1971. The permit covers
60 units of 100 persons each, 10 horses, 5 elephants, num-
erous small pets, a trained flea circus, plus 100 floats.

Not only is Chicago doing virtually nothing to detect
or prevent lead poisoning from damaging the brains of
ghetto youngsters, it has helped promote the disease. The
Cook County Food Stamp Program monthly leaflet for
August, 1970, a guide for the poor folks on how to use the
stamps the government gives them, suggests that hot dogs
may be cooked "using a straightened hanger." A month
later, after distribution of thousands of leaflets, the cook
hanger idea was retracted.

BUSTED

MICHAEL ZWERIN
(excerpts)

LEARY

At 7:50 PM on Saturday, January 9, Timothy and Rosemary Leary suffered what Eldridge Cleaver termed "a revolutionary bust." Four of Cleaver's Panther staff entered the Leary's Algiers apartment shortly before their dinner guests were due. This was to have been the Leary's 1st dinner party, and it was the immediate reason for the bust.

The Panthers ordered the Learys to leave with them. Tim refused. As a hand was placed over his mouth, Tim flashed on Bobby Seale, "and how bad karma perpetuates itself. I was only practicing what Huey Newton preaches—defending my own home." They were taken to a Panther apartment.

"It makes me very sad to have had to do this," Cleaver said. "I've been in jail, been unable to relate to it, and I don't like being a jailer. But we cannot afford to jeopardize our work toward revolution in Babylon. We are hoping to teach Timothy a lesson."

The Learys wrote Cleaver a letter on the 3rd day of confinement. To explain certain passages in the following interview, I quote from it:

In reviewing our actions and yours since our arrival in Algeria, it is clear that we have been guilty of unnecessary humility and "Tomism." We have followed a course of patient toleration of your undisciplined and eccentric behavior. We have not complained as vigorously as we should have about the extraordinary series of monumental blunders you have whimsically committed which have jeopardized the goals of our work, and our lives. I refer here, among other things, to the "Miss Dohrn" fabrication... [Four months ago, when the Learys first arrived, Cleaver let it drop that a "Miss Dohrn" was with them, implying Bernadine not Jennifer] "...the Al Fatah fiasco, the blowing of my passport cover, public statements by you which violate the Philadelphia Convention, the statements of Huey, our agreements, and your own beliefs...

...Since September 26, in spite of numerous requests we have never been able to sit down and discuss with you what we could and should do here. Your original answer to this question was "Do your own thing," which to us meant live quietly and write the story of our political evolution...

At the time of the invasion of our home, we were told by (Panther Field Marshal) D. C. that the charges against us would be explained to us and that we could phone our deserted dinner guests. But then we were told "There is no lawyer, no bail, and no phone call." Since then we have not been told what actions, if any, real or imagined, on our part, or on the part of others has provoked your irritation or led to your totally totalitarian behavior...

Will you meet with us, discuss, and set down in writing the rules, obligations, and rights under which we shall live? No human being can live in a society where rules, obligations, and rights are undefined, vaguely general, and subject to whim of authority. If the obligations are exorbitant, the rules intolerably restrictive, then we shall tell you. If our differences are so great that friendly discussions cannot resolve them, we shall notify you at once and start making arrangements to move to another country...

Eldridge, let us relegate our mutual dissatisfactions to the past, learn from our mistakes, and start today, January 12, 1971, to show the world a New Model of Sanity, Balance, Union, Tolerance, Sharing, Strength, and Courage.

I delivered the letter. Eldridge reacted negatively and, a few hours later, he called me into a back room of the Panther headquarters to hear a taped statement he had made, I gathered, in the interim...

[An excerpted transcription of the tape made by Eldridge Cleaver—copyright 1971 by KPFK, Radio-Pacifica and the Black Panther Party]

Today is January 12, 1971. Since September of 1970, Dr. Leary and his wife Rosemary have been with us here in the inter-communal section of the Black Panther Party in Algiers, Algeria. During that time much confusion has been generated...

A couple of months ago I was talking to Dr. Leary about how we would deal with his case, how we would integrate him into our operation here, of what role he could play and how he could function and specifically how he should be projected to the press in terms of his public image. His suggestion was, because of the difference in the psychology of his part of the world, particularly he was referring to Europe, that we had to use terms, concepts and images that they could relate to. And so he stated that he thought he should

be projected as the Aristotle or the Socrates or the Sartre of the American revolution. And I think that kind of symbolizes or typifies how Dr. Leary has constantly tried to relate to us. That he seems to take himself seriously as the high-priest of the revolution, and that he in some sense sees himself as sort of a secular god around which the universe is constructed, around which the revolutionary movement inside the United States revolves. And also after many discussions with him on the subject of drugs, and the relevancy of drugs, specifically LSD (acid) as a weapon in the revolutionary struggle, I have come to the conclusion that Dr. Leary is irrevocably wed to the idea of the beneficial aspects of LSD in the context of a revolutionary movement, that he is willing to, well, that he would rather die than give up the idea of changing American society by dosing everyone with LSD; This is not a principle or suggestion that we in the Black Panther Party can in any way endorse because we think that it is absurd and unrealistic as an approach to carrying out our struggle.

Leary seems content to continue advising people to turn on, tune in and drop out, and that he really means it when he says that freedom is getting high. This is in direct conflict with the needs of the American revolution. We feel that we need people with clear heads, sober people who have their wits about them, because we are confronted with murderous fascist pigs who will stop at nothing and who have so much manpower at their disposal that they are able to change shifts, each crew putting in eight hours a day, while we ourselves are not able to do that.

It is not realistic or serious to suggest that people try to deal with the situation in the United States by taking acid trips or other drugs or being high at all in any way, shape, form or fashion. People who have taken a close look at what the Black Panther Party has stated in the past will notice that when we condemn the use of harmful drugs, we do not include marijuana in that category because there are many of us who like to get high on marijuana once in a while. But this does not mean that we advocate a constant state of being high or of intoxication. We want to make it absolutely clear that we do not advocate people indulging in revolutionary activity while under the influence of drugs of any type. That that is harmful to our cause and the use of drugs under the present circumstances should be viewed as counter-revolutionary activity.

This does not mean that we do not recognize the progressive role played in the past by the whole youth drug culture in the United States. It was very useful some years ago when people rebelled against the straight-jacket rules and regulations of Babylonian society by turning away from the standards and the values of that society and by shattering to smithereens those values, by getting high, freaking out, whatever term you want to apply: that at a certain point in our struggles this was a progressive step to take, but things have changed since then. It is no longer useful to our struggle, and it has to be stopped and dealt with and we take a dim view of it, we want nothing to do with it, we want to see it ended, we want people to gather their wits, to sober up and to get down to the serious business of destroying the Babylonian empire. This is what we must do, and this is our duty...

In the case of Leary, I think he symbolizes this for us. We've had time to very carefully observe Leary's reactions and behavior through the very close associations we've had with him over these months and we find that although he's able to make political gestures and political statements, that essentially the man is apolitical, an opportunist: he has a very deep strain of racism, of white racism in him [Cleaver relates that Leary told his wife that "They're just some niggers flexing their muscles."] which comes out in very surprising forms, and which he thinks goes undetected. Although I have no pretensions of being a psychiatrist or a psychologist, it has become very clear to me that there is something very seriously wrong with both Dr. Leary and his wife's brain. I attribute this to the multiple, the uncountable number of acid trips which they have taken.

It makes me very sad to look at this situation because while on the one hand I like Leary and Rosemary, but objectively I find them both to be nonfunctional in a political context, not helpful, and really we have grown to look upon them as patients, as responsibilities that we have to take care of. Also we have noticed that they are very dangerous people because whatever the use of LSD has done to their brains, it has destroyed their ability to make judgments, particularly in the area of security. We are forced to constantly use manpower to watch them; we've had to separate them from various enemies that they have gotten themselves involved with. Dr. Leary seems to wither away without an audience: he needs people around him who have a worshipful attitude towards him. He has a need to be seen as a high-priest, as a god. In this part of the world such gods don't have the ready audiences it had, so Leary scrapes around for any audience that he can assemble, whether it's an audience of CIA agents masquerading as hippies and tourists or what have you.

We do not regret for one moment that we took on the case of Timothy Leary... But to all those who look to Dr. Leary for inspiration, or even leadership, we want to say that your god is dead because his mind has been blown by acid. If you think that by tuning in, turning on and dropping out, you're improving the

situation, that you're changing society, it's very clear that you're doing nothing except destroying your own brains and strengthening the hands of our enemy. I think that in this day and time when the enemy no longer needs our labor power, when the enemy has machines to place men, that they would very much like to have everybody walking around with their minds blown away by acid so that they can continue to run their game down on a mass of robots...

Since Leary has been here in Algeria, there have been many hippies and yuppies tripping over here, making their pilgrimages to see their god. With them they bring sacrificial gifts to their god. We want them to know that it is not acceptable to them here and they will not receive a warm or a happy welcome if they show up here coming out of that bag. What I'm saying here also applies to the Jerry Rubins, the Stew Alberts and the Abbie Hoffmans, and the whole silly psychedelic drug culture quasipolitical movement of which they are part, and of which we have been a part of in the past, of which we allied ourselves with in the past, which we supported in the past. It was our judgment that at that time, this is what we had to work with from white America, but we're through. We're finished with relating to this madness. We're through tolerating this madness and we want everybody to know that the serious work of uprooting and destroying the "Empire of Babylon," with its vicious fascism and imperialism, this has to be dealt with. We want it dealt with in the only way that it can be dealt with, by sober, stone cold revolutionaries motivated by revolutionary law, men and women who fit the description given by Comrade Che Guevara. "Cold, calculating killing machines" to be turned against the enemy. People who have a firm, ideological foundation, who know what they're doing, and who know how to do it, who know how to implement their ideologies for the purpose of carrying out this revolution.

...We hope that the Weathermen will have a chance to see and hear this, and we want to say "Right On, Brothers and Sisters," because we took upon ourselves Timothy and Rosemary at your request in order to demonstrate our love and solidarity for you and our great and undying respect for your revolutionary work, and we say "Keep it up." But we also want to say that we think it is a mistake when you suggest or advise people to turn to acid as a revolutionary weapon. We are not speaking out of ignorance because we know what acid is about, some of us have taken trip to check it out... we don't claim to be authorities on the use of LSD. At this particular moment we have no interest in becoming authorities: if we did we certainly could do that by tripping out on the acid that we've confiscated from these hippies and yuppies and trippies have been flocking to Algeria to pay homage to their god, Timothy Leary. But that's not where we're coming from. That's not what it's about...

The Learys were released on Wednesday, after four days in "jail," unharmed, but puzzled, uptight, tired, and disillusioned. Why was Cleaver dividing the radical left in America? For reasons of his own, Cleaver still wasn't talking to them, even to explain the reasons for the incarceration, although he did explain them to me in quiet, logical detail.

"Why don't you talk like this to Tim and Rosemary?" I asked him. "It would cool them out."

"I'm not interested in cooling them out," was his reply.

The following interview was two days after the "affair." It was the first time they'd talked since. Tim was quiet, listened hard, and did not engage in debate. "You don't argue with your parole officer," he pointed out.

It is sad that there must be two "cases." I had hoped to find something more positive in Algiers. Here are two exceptionally strong revolutionaries, two geniuses... a poet, a man of action... philosopher and leader... both aware of their historical importance... a Mayakovsky and a Lenin at the height of their strength and we can marvel at their power were they to unite...

I previewed my questions before formal proceedings began, so many of them were answered without re-stating them on tape. My role in all of this was somewhere between messenger, advocate, moderator, journalist, literary agent, tool and friend. Mostly, I hope, friend.

(VILLAGE VOICE—JAN. 29)

ZWERIN: Eldridge, why did you make that tape? Why did you make the "bust" public? Aren't you afraid of splitting the revolutionary movement unnecessarily?

CLEAVER: I made it public because I'm interested in pulling together what is already a fragmented movement. The trend these days is toward unity in the American revolutionary movement, and our needs, the demands of the situation, are also for unity. It's my opinion that a continuation of this whole "trip" approach to the revolution, substituting magic wands and magic drugs for cold, calculating confrontation with

CONT. P. 19

by CLEAVER



KNOW YOUR KNARC



There is a particular list that has been popping up all over town. Some very upstanding individuals, such as Mitchell Ware, Charles Siragusa, and Richard Ogilvie appear on this list. But there are also some names you wouldn't recognize, such as Joe Doe, the janitor at the Bijou Gym. Recognize them or not, they are all members of the International Narcotic Enforcement Officers Association.

This congregation of valiant super-heroes wage a never-ending battle against the evils of dope from the teeming millions of far-off Hong Kong to the Student Union at Chicago Circle Campus. Their titles range from Special Agent, Department of Law Enforcement, Ill. Bureau of Investigation, to John Q. Anybody, your friendly neighbor. Some names are associated with attorney's offices, pharmaceutical companies, detective agencies, insurance firms, campus security, private doctors and just plain (?) citizens.

Now what does this mean to you? Well, first of all, it shows you the interrelatedness of pig agencies. Not all narcs are badge-carrying police officers. Undoubtedly, this is not a list of every flat-footed lackey connected with narcotics control. These people don't necessarily make the actual bust—but they make up the power structure of narcotics control. They sit behind desks in isolated ivory towers equipped with computers and direct operations.

Secondly, it removes the most important weapon of repression—the invincibility of secrecy. Once you know the secret identities of these super-heroes, then they become less super. And can be dealt with accordingly.

If you should come across this invaluable list, deal with it as best you can and pass it along. Your imagination will determine how you can put this information to use.



ABORTION

On January 29, the federal district court in Illinois declared abortion legal if performed prior to the 12th week of pregnancy and if performed by a licensed physician in a licensed medical facility (hospital or clinic).

During the following two weeks, three hospitals' Boards of Directors decided to permit abortions in their hospitals. Several more said they would decide in a few weeks. Most hospitals, totally insensitive to the needs of women, did nothing. Catholic hospitals quickly announced, "Definitely not here!"

State's Attorney Hanrahan, who brought you the murders of Fred Hampton and Mark Clark, and the living deaths of thousands of prisoners in the state of Illinois, joined the side of LIFE. "Fuck the right of a woman to control her own body. Fuck the judgement of a woman regarding whether or not she has the physical, emotional or economic resources at a given time to bear and raise a child. Fuck the feelings of a child born unwanted. Fuck the predicament of a woman who likes sex but doesn't want children, and is forced to use unreliable birth control methods because reliable contraceptives simply don't exist. On behalf of all the people of Illinois, I will protect the embryonic and fetal life from premeditated murder," Hanrahan said in effect.

As soon as the federal district court handed down the liberalized but far from radical decision, Hanrahan prepared a petition to the U.S. Supreme Court asking that the judge's decision be "stayed." That means that he asked the Supreme Court to declare the decision unenforceable until the Court acts on the appeal which Hanrahan's office will file in the near future.

The Supreme Court is not in session until February 22nd. So ThurBad Marshall, acting on behalf of the Supreme Court, told Hanrahan, "Yes, the decision is stayed," last Wednesday, February 10.

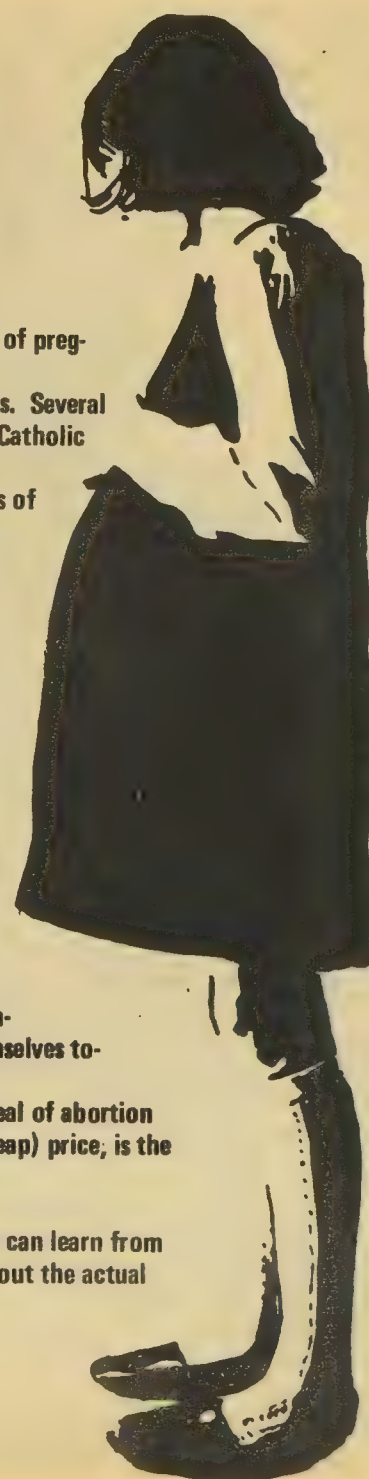
So until at least February 22, probably for a few more months and quite possibly, for a few more years, Illinois has its same old oppressive law. Abortion is legal only when necessary for the preservation of the mother's life. The woman must be dying before the hospital and the State of Illinois will permit an abortion.

Several thousand women die in the U.S. each year from abortions performed by untrained persons in unclean situations. Hundreds die in Illinois. Several million women who learn they are pregnant, wish to die, but strain to pull themselves together to raise an unwanted child. Some grow to love that child, but many do not.

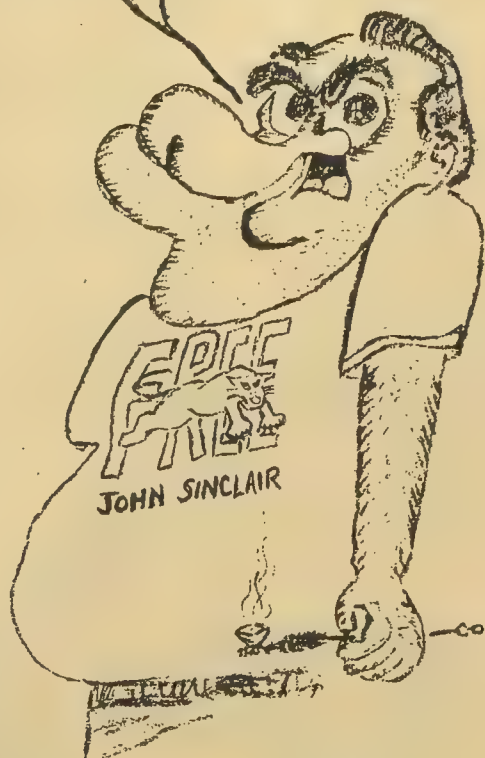
A liberalized law -- whether created by the courts or written by the state legislature -- is not the answer. Total repeal of abortion laws, letting the decision be made by the woman, and implemented by qualified medical personnel for a reasonable (cheap) price, is the only solution.

In the next issue of the SEED, there will be a long article about the legal mess here in Illinois, about the things we can learn from the situation in New York, where doctors and referral agencies are ripping off women who want and need abortions, about the actual medical procedures used for abortions.

If you are pregnant, and are seeking a safe, relatively inexpensive abortion, call Jane: 643-3844.



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BOOKS ON CARE AND MANUFACTURING OF PLANTS AND OTHER GOOD THINGS
COMPLETE SELECTION OF UNDERGROUND PRESS—INCLUDING SEED, ROLLING STONE, LA FREE PRESS,
SECOND CITY BERKELY PAPERS, NEW YORK PAPERS AND RAMPARTS MAGAZINE
WE ALSO HAVE THE LARGEST SELECTION OF PIPES AROUND: GLASS, WOOD, METAL, HORN, WATER

TEMPORARILY DISCONNECTED

Free City Exchange was one of the first honest attempts to create an alternative switchboard. It has never been that. It has been a competent switchboard, but has been run in a manner that makes it impossible to call it an alternative.

From the middle of September the Exchange was housed in The People's Church, where the Young Lord's Organization have their office. The Lords were a street gang who realized who their real enemy was and decided to help organize the Spanish-speaking community to resist the racist and oppressive Amerikan system. A

few of the programs they have organized are a free medical clinic, political education meetings, and free clothing and food. Since 1968 when the Lords started meeting at the church, alleged city officials have attempted to close it with the usual bull-shit about building codes.

When the Exchange came into the church it had the usual internal conflicts that all collective organizations have. As time progressed, pressing issues were being questioned: 1) Should the exchange take a definite political stand? 2) New members. All kinds of strange persons were answering phones, people whose backgrounds were perhaps questionable; 3) Relations to other communities besides hip whites. A lot of the Latin community people were using the church to meet and rap. A very strong struggle began to develop between the exchange and other people from the community who felt the exchange was in their community but not relating to them. A few people in the exchange who were committed to an alternative culture saw that the exchange would have to relate to the community in order to operate within it. They felt that because of their strong conviction to third-world politics and culture that there is a common level where all oppressed people can relate, and thus the exchange had every reason to deal with the Spanish-speaking community around it. The other members felt that the exchange was paying its rent and should not have to put up with any community problems. They felt the community was very hostile toward them and felt this as a threat. Then the relationship between the community and the Exchange began to rapidly worsen. Unfortunately this was being helped by a number of individuals who worked as pigs physically or psychologically, and helped widen the gap between the community and the exchange.

On Christmas the Exchange was completely torn apart, desks smashed, telephones ripped out and the walls scrawled upon. Four days later the offices in the Church were closed (that of the Young Lords as well as the Exchange). Exchange members' opinions varied greatly. Some blamed the people who ruined the Free City office, and wanted to reopen immediately. Others viewed it differently. They saw the exchange as being racist and oppressive and threatening the Spanish speaking people with this type of operation. Because of loose if any security at all, the Exchange allowed pigs to enter the organization. These pigs intensified these attitudes that were causing the problem in the first place. But it was too late. The situation resulted in the church offices being temporarily closed, the Lords in trouble with some of the community, and the Exchange shattered.

Since the Exchange fell apart, its members have met for numerous raps about the situation and the future. Most of those concerned with the exchange's relations with the community have left the group, but not before raising questions concerning 1) the group's internal security, 2) the purpose of the exchange (it has had none), 3) the exchange as an instrument of political education (presently needed as such by most of its members), and 4) members' awareness of the problems of survival in the city. Some of those who left felt that the Exchange should give off an aura of revolution and counter culture to those who use it. In this sense it could be politically educational—by making users aware of who their oppressors are and where they can turn to survive. But many members of the exchange are not enough dissatisfied with life in these United States to see America as Amerika.

And so a compromise was reached. Free City Exchange will again be strictly a referral service, directing people to where they can find help without perhaps making them aware of why this help comes from a counter culture. At the same time, each member must attend one political education class a week. And perhaps, eventually through these classes, members will come to the political awareness that they are dealing with a counter culture, a revolution. For now, they are involved in the search for a place to house the Exchange. At the Seed we have and will continue to direct people to other switchboards (see Free City Directory) or try to answer questions and problems where we can.

Recycling

my credit card

number is...

It is now possible to recycle newspaper, glass containers, and possibly aluminum cans in the Chicago area.

GLASS

Glass containers can be brought to the city yards behind the municipal building on Clark street just west of Maple. There are bins there on Saturdays from 9 to 4, and Sundays from 12 to 4. There are separate bins for brown, green and colorless glass. Tops to bottles are not to be included. The nickel a pound paid by glass recyclers goes to the city to pay for operating the service.

NEWSPAPER

Newspaper is reused by the West Side Paper Stock Co. They have bins located at:

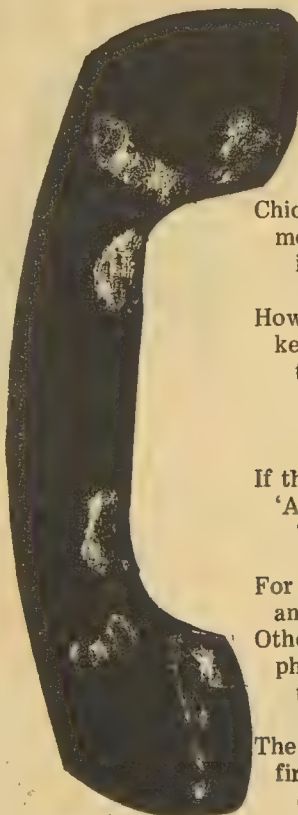
Hyde Park Shopping Center, Lake & 54th
Francis Parker High School, 330 W. Webster
High-Lo Food Mart parking lot, 2748 Greenbay, Evanston
National Food Store parking lot, 420 Ashbury, Evanston

ALUMINUM CANS

R.J. Reynolds plants all over the country are taking back aluminum cans to recycle. However, Mr. Heinlein in public relations at the LaGrange plant indicates that that particular plant is not setting up a recycling program. That makes the closest plant in Minneapolis. However, it may be possible to return cans to the Reynolds plant in LaGrange anyway.

Meanwhile, a plea has gone out from Brian in Detroit to send him any and all empty soft-drink cans. They will be used in making a ceiling. His address is 14040 Garfield, Detroit, Michigan, 48239.

When you are through with glass, newspaper and aluminum cans, make separate piles of these rather than putting them in with the rest of your garbage. Then when you have a good amount, make a trip to one of the places mentioned above. You could collect these items from other people in your neighborhood to make it really worth your while. If you know of other collection points, let us know at the Seed. Thanks to Wally and Onni for supplying us with this list.



Chicago rumor mongers are spreading the word that the telephone monopoly has gone and changed the credit card system, making it more complicated for would-be thieves to get away with credit card frauds.

However, the word is that these immoral louts have found out the key to the new system. They say that the letter now comes at the end of the number instead of before it. In addition, there are nine different letters in use this year, keyed to the sixth number of the credit card. The key, reportedly stolen by these jackanapes, is this:

If the sixth number in the card is one, the letter is 'Q'. If it is two, 'A' is the letter at the end. Three corresponds with 'E', four is 'H', five is 'J', six is 'N', seven is 'R', eight is 'U', nine is 'W' and zero is 'Z'.

For example, if the card is 621-7328-158, the sixth number is 2, and the letter at the end would be 'A'.

Otherwise, it is still the same. The first seven numbers are the phone number of the card holder, the last three are keyed to the city. The key remains the same as last year, Chicago is 097, San Francisco is 158.

The dangerous criminals who use phoney cards are careful that the first three numbers of the prefix is a real prefix in the area the card purports to be from, and the fourth number should never be '9' because that indicates a pay phone.

It is scandalous that if they sound sure of themselves over the phone, and make up a realistic number, they are never caught.

Of course they are careful to not call in traceable patterns or to talk for longer than fifteen minutes on the call.

The telephone monopolists report they lost over \$15 million on phony credit card calls in 1970 alone.

Thanks to the Tribe

Directions: The following are various types of questions designed to test your knowledge about recent developments in S.E. Asia. Please do not begin the exam until so instructed by the proctor. On the multiple choice questions, completely blacken in the proper space on your answer sheet with your super-duper electro-magnetic laser pencil, as in the following sample question:

- Laos is in: a) Canada a b c d
 / / / / ■ / /
 b) Mexico
 c) Asia
 d) Skokie

Any stray marks should be erased completely. Don't fuck up.
Answers will appear in the March 27 issue of the Washington Post.

The new U.S. move in Laos is a (n):

- a) incursion
b) pre-emptive strike
c) protective reaction
d) peace feeler
e) invasion

The opposing sides in S.E. Asia are:

- a) the forces of good & the forces of evil
b) apple pie & godless communism
c) the Pentagon & the people of Laos, Cambodia, & Vietnam
d) Spiro Agnew & George McGovern

The best statement of the Domino theory is:

- a) We have to invade Laos to protect Cambodia
b) We have to invade Cambodia to protect Vietnam
c) We have to invade Vietnam to protect Thailand
d) We have to invade China to protect the U.S.
e) all of the above

PICTURE IDENTIFICATION



This is a picture of:

- a) Martha Mitchell and her 4 children swimming in the White House pool
b) The 1964 Olympic women's free style
c) Rainbow beach on a busy Sunday
d) A Vietnamese family fleeing U.S. bombing

MATCHING

Directions: Let's say you're an American pilot who has a load of bombs. If you were in one of the following countries, what would you look for to bomb?

- | | |
|-------------|----------------------------------|
| a) Vietnam | 1) missile bases & peasants |
| b) Laos | 2) unfriendly hamlets & peasants |
| c) Cambodia | 3) supply lines & peasants |
| d) China | 4) sanctuaries & peasants |

The Apollo 14 moonshot, by the merest coincidence, happened simultaneously with the invasion of Laos. TRUE or FALSE

ESSAY QUESTIONS

- 1) In the briefest possible essay, compare & contrast the U.S. invasion of Laos with the following:
- a) the U.S. invasion of Cambodia (1970)
b) the U.S. invasion of Vietnam (1961)
c) the U.S. invasion of Cuba (1961)
d) the U.S. invasion of the Dominican Republic (1965)
e) the U.S. invasion of Nicaragua (1927)
f) the U.S. invasion of Guatemala (1954)
g) the U.S. invasion of North America (1620 -)
- 2) In brief essays, defend two (2) of the following rationales for invading Laos:
- a) "If the North Vietnamese get supplies through Laos, then people will be able to eat. If they eat, they will fight Americans and kill GIs. Therefore we are invading Laos to protect our GIs."
b) It is the sworn duty of the United States to stand by her allies and help them in their hour of need, by whatever means possible, whether they want it or not.
c) You know how it is with Oriental countries — 6 months later and you feel like invading again.
d) To make sure that Southeast Asia is protected from those slant-eyed chinks and kept free so that they too can enjoy electric tooth brushes, parking lots and pollution.
e) Vietnam is all used up.

CLEAR YOUR DESKS!
PUT YOUR BOOKS UNDER YOUR SEATS!
TAKE OUT A SHARPENED PENCIL! IT'S TIME FOR A...

V
I
E
T
N
A
M

Q
U
I
Z

WHAT HAPPENS NEXT?



Here you see a highly-publicized photograph of two soldiers erecting a sign on the Laos border. The question is: What happens next? Answer on the bottom of the page.

READING COMPREHENSION:

... both these offensives (Cambodia and Laos) were primarily in the hands of South Vietnamese forces. In Cambodia, United States participation was limited to advisors, tactical air support, and logistic assistance, plus a few thousand ground troops. In the Laos mop-up the American presence is even more limited. No American forces have crossed the border with the South Vietnamese. The United States has provided air power in support of the offensive, helicopter transport and gunships, and logistic support, but has employed troops only to protect the South Vietnamese rear from an enemy envelopment. (Chicago Tribune editorial).

- 1) What does the term "logistic assistance" mean in the above passage?
2) Explain (in 25 words or less) why helicopter and airplane crews are not considered "troops".
3) Explain the use of the word "tactical" in "tactical air support".

ANALYSIS

In terms of McLuhan's theories of media and structural semantics, analyze the following statements by Ron Ziegler, Press Secretary to President Nixon. Hint: Both statements concern the current Laos situation.

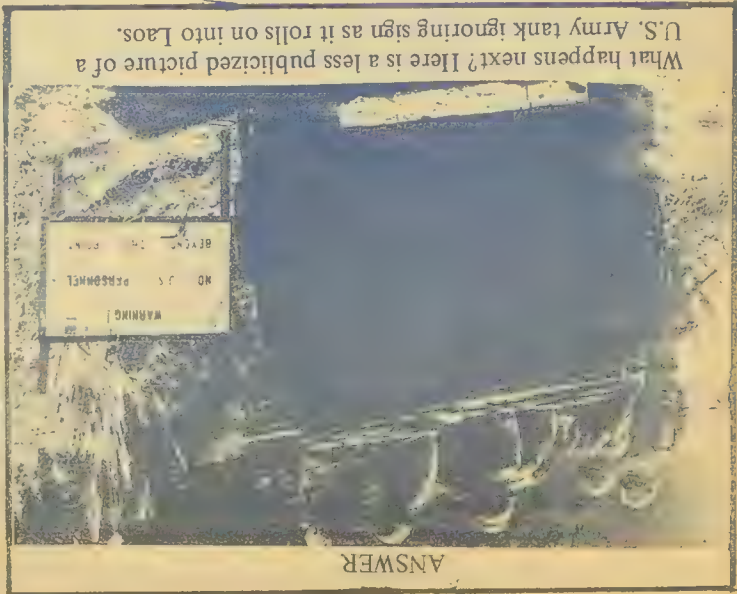
- 1) "The President is aware of what's going on. That's not to say that there is something going on."
2) "If anybody is there, they don't belong there."

MATCH THE SYNONYMS

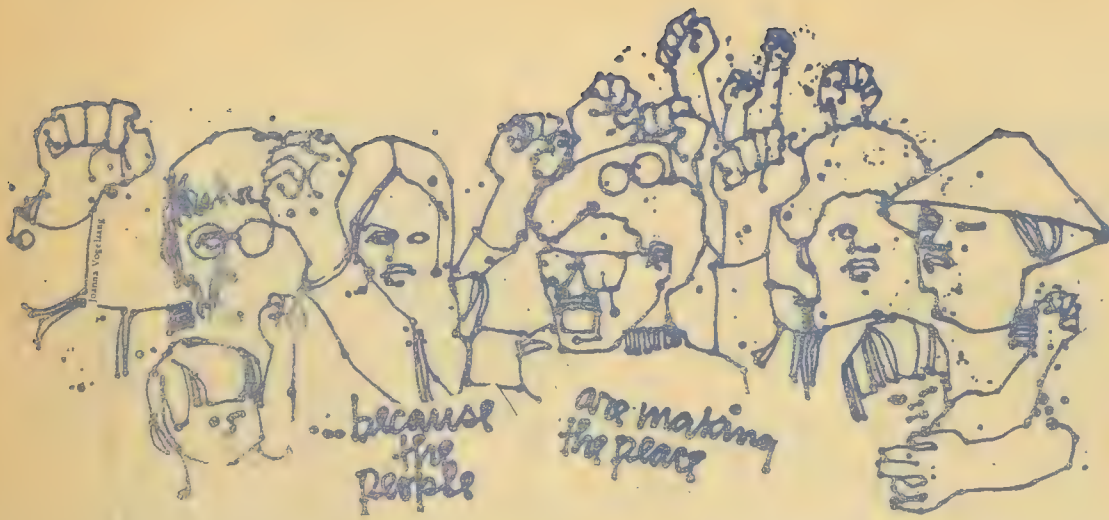
- | | |
|-------------------------------|-------------------|
| a) news embargo | 1) invasion |
| b) protective reaction | 2) detention camp |
| c) large-scale neutralization | 3) peasant |
| d) strategic hamlet | 4) censorship |
| e) pacification | 5) mass slaughter |
| f) suspected viet cong | 6) neutralization |

MATH SECTION

- 1) If 300,000 students can shut down 200 colleges after Cambodia, how many people could shut down how many colleges after Laos (no fair peeking)?
2) Recently, Jack Anderson reported that GIs are selling vital war secrets to enemy agents for lids of grass.
Problem: You are an Air Force Lieutenant stationed in Vietnam. Your job enables you to know the details of bombing raids long before they actually take place. If you sell three secrets every weekday to the enemy, and four secrets on Saturdays and Sundays, and the going rate is one lid per secret, how many pounds of grass will you have after four weeks if you smoke 20 grams a day?



PROF. L. GUSSEW



How do you stop a war? How do you generate enough energy when people are tired of rhetoric and rallies, marches and moratoriums, mass demonstrations, mass actions, mass mass? The actions last spring all but burned out the antiwar movement in most parts of the United States—certainly in Chicago, where 50,000 people, enraged at the invasion of Cambodia and the massacre at Kent State, were treated to three hours/sixty speakers worth of right-on rhetoric; where the people saw a spontaneous release of energy immediately absorbed by the old familiar faces, the YSASMCWSPACETC. Maybe it's just too fucking cold.

If the anti-war forces suffer from severe entropy, it's not because the war is any less of an explosive issue. 73% of American people, for the first time, clearly oppose the war (at least to the extent of checking the appropriate box on a Gallup poll); the problem seems to be that they believe Nixon also opposes the war, and that he is "winding down." For the first time since the overthrow of Diem in 1963, there is an organized, powerful anti-war (anti-American) movement in South Vietnam, which the Saigon government has been unable to crush despite mass arrests of over 100 major figures in the student movement. During the past year there have been major strikes, national congresses and confrontations between disabled South Vietnamese soldiers and Saigon police — all directed against the government of the South. 200 Newspapers were seized by the government for printing "pro-neutralist" materials ("pro-neutralism", like "communism" is a crime in South Vietnam. Support for the Thieu-Ky government is restricted to those people who it can buy, serve, or force to obey it's will.

On September 17, Madame Nguyen Thi Binh of the Provisional Revolutionary Government (called the Viet Cong by Spiro T.) put forth a peace proposal in Paris. It was ridiculed by Nixon. Ten days later, in Saigon, Ngo Cong Duc—a prominent member of the South Vietnamese National Assembly and editor of the largest daily paper in Saigon—issued a peace proposal that closely followed the lines set by Madame Binh, demanding complete US withdrawal and advocating a coalition government with the PRG. Such a proposal is legally treasonous in South Vietnam, but

Duc is apparently too powerful and respected a figure for the government to quiet. It is widely suspected that the government will try to force a showdown in the spring by moving against Duc and the anti-war forces. If this happens, the US anti-war movement had best be ready to pressure the Nixon administration into withdrawing its support from Thieu, Ky and the rest.

Which brings us to the people's peace treaty.

Following the Binh and Duc proposals, the Vietnamese decided that a separate treaty was necessary, one that would be cosigned by the Vietnamese and American PEOPLE. Accordingly, the National Student Association sent a delegation to South Vietnam to frame a treaty. One student was able to slip through government security and meet with student leaders; others met with representatives of the Hanoi government and the PRG. The documents that they drew up were formally joined into a single statement in Paris.

Now what? Another petition?

It's hoped that the People's Peace Treaty will provide an organizing tool of great effectiveness in the US. For once, it is not merely a student project: the Black Panthers, the Chicano Moratorium, Women's Strike For Peace, and Clergy and Laymen Concerned About the War have pledged to work on the treaty. The basic idea is that any group or organization ratifies the treaty, writes its own preamble relating the treaty to its special situation, and then canvases for signatures. Those who sign the treaty will be showing their support for the people of South Vietnam over the regime of Thieu and Ky. They will bypass the bullshit of the Paris Peace Talks and make their own peace. They will be telling the government that they do what's right even though Washington calls it illegal. They will express the belief that the "enemy's" proposal is more promising and reasonable than Nixon's eternal lies about ending the war.

Hopefully, several million signatures will be gathered. By backing the proposal that the US set a specific date for the withdrawal of all American troops, the people who sign will force Nixon to really do something about getting out and prevent the suppression of the anti-war drive in South Vietnam.

By endorsing the proposal that negotiations about prisoners begin as soon as a withdrawal date is set, the signers will have done more for captured Americans than any John Wayne-style raids. By having face-to-face discussions with canvassers, "non-Movement people" will hear an alternative to Nixon and death culture.

The drive for the People's Peace Treaty involves more than words. Each group involved will get into communities. They will also decide on courses of action should Nixon ignore the Treaty—from sending first aid supplies to the North Vietnamese to work stoppages to—dare we say it—civil disobedience and beyond.

Will the People's Peace Treaty campaign do any good? It just might. After last spring, anything new should be welcomed. If you've got a better plan, do it! If not, why not give the People's Peace Treaty a call at 955-7066.

Why not?

THE PEOPLE'S PEACE TREATY

1. The Americans agree to immediate and total withdrawal from Vietnam and publicly set the date by which all American forces will be removed.

The Vietnamese pledge that as soon as the U.S. government publicly sets a date for total withdrawal:

2. They will enter discussions to secure the release of all American prisoners, including pilots captured while bombing North Vietnam.
3. There will be an immediate cease-fire between U.S. forces and those led by the Provisional Revolutionary Government of South Vietnam.
4. They will enter discussions of the procedures to guarantee the safety of all withdrawing troops.
5. The Americans pledge to end the imposition of the Thieu-Ky-Khiem regime on the people of South Vietnam in order to insure their right of self-determination and so that all of the political prisoners can be released.

6. The Vietnamese pledge to form a provisional coalition government to organize democratic elections. All parties agree to respect the results of elections in which all South Vietnamese can participate freely without the presence of any foreign troops.

7. The South Vietnamese pledge to enter discussion of procedures to guarantee the safety and political freedom of those South Vietnamese who have collaborated with the U.S. or with the U.S.-supported regime.

8. The Americans and Vietnamese agree to respect the independence, peace and neutrality of Laos and Cambodia in accord with the 1954 and 1962 Geneva conventions and not to interfere in the internal affairs of these two countries.

9. Upon these points of agreement, we pledge to end the war and resolve all other questions in the spirit of self-determination and mutual respect for the independence and political freedom of the people of Vietnam and the United States.

By ratifying this agreement, we pledge to take whatever actions are appropriate to implement the terms of this joint treaty and to insure its acceptance by the government of the United States.

Rich

GET HEALTHY



A generous gift from an anonymous benefactor has put the Alice Hamilton Health Center one large step closer to reality. While we continue negotiating for a really good site for a full-scale clinic, we are developing some services without special facilities. Pregnancy testing is already being done at La Dolores and will soon be available on the southside.

The project has \$60 which will support the pregnancy testing for a long time, but which can't really begin to fund the whole clinic. Nearly all of this money comes from large donations, which we appreciate but can't count on repeatedly. We'll need at least \$1,000 before we can sign a lease.

You can help by contributing. We also are in need of women who would like to learn to do testing, and who could work about 2 or 3 hours a week on the South side. Please call 752-1150 if you can help.

In the meantime, to get a test: 12 or more days after a missed period, get a fresh a.m. urine sample to La Dolores, West or South side, morning. Cost: \$1.25. To learn how to do the test: call 324-4985, 752-1158 (south), or 752-5218 (north).

Note: La Dolores is at 2150 N. Elstroad.

—from the sisters at the health clinic.

"Struggle" is struggling to keep it together. They need help. "Struggle" is a radical health magazine which deals with such problems as how institutions affect peoples' health, the difficulty poor people have in obtaining decent health care in Chicago, medical ripoffs, etc.

They also have articles written by members of the various free health clinics.

The magazine can be obtained at the free clinics. Pick up a copy. It is the only thing of its kind. It needs to survive. The people who put it out need supplies and bread, and most off all, people willing to help (research and write articles, do layout, etc.) If you can help, call Howard, 252-0776.

There is presently a strong move on the part of the city to suppress, repress, and annihilate the numerous free health clinics in Chicago. Aside from the usual extra-legal methods of general harassment, there is City Ordinance 118. Ordinance 118 a) violates patient-doctor confidentiality, b) permits political regulation, and c) is being selectively enforced against community controlled centers serving the poor. Last year the Young Patriots won out over Ordinance 118 because it was so vague and obviously bogus. It is still bogus, but Daley has revised it, and now it has been taken out of the cobwebs and will be used in full force to get the clinics.

You can help save the clinics. You can support them in any actions they may have planned. You can also try to fight it the legal route, and here's how: there will be public hearings of the City Council and/or Health Committee of Chicago concerning Ordinance 118 of the Municipal Code of Chicago on Dispensaries (that's the official title of the thing). Nobody knows when these hearings will be, and the city probably doesn't want us to know too much. But when the hearings do take place, it is important that organizations and individuals be present to testify — about their knowledge of the (lack of) health care for the poor in the city, and why the free health centers should exist.

If you can testify, contact the Medical Committee for Human Rights, 1613 E. 53rd St. (tele: 752-7472). They will tell you how to go about getting permission to testify. HELP MAKE THE PUBLIC HEARINGS PUBLIC!

Citizens-
 Ah yes
 and how sometimes it is necessary
 to go
 a long way out of your way
 to come back a short distance correctly.
 Confront our community with it's bullshit.
 Avoid past stance of hard/guy cynicism. It is unbecoming for a paper
 that seeks to be useful.
 Madison/Milwaukee close enough to be sisters to us. Encourage interaction
 Future Free Cities Federation will be a blessing to the wanderer.
 "Give me my robes of earth and my black milk" - Robert Mezey
 Give extensive explanation of tenant rights.
 Survive the winter.
 Organize the craftsmen in order to purchase materials in bulk quantities.
 Press for establishment of one all-encompassing union/guild/collective of
 craftsmen-artisans.
 Force channel 44's underground news to stop fucking around.
 Incredible potential going to waste. (and the media freaks wept...)
 Do not continue to persist in your belief that the art of photography
 does not exist. Half tones can be had for free- find yourself some
 skilled young earnest silk-screener or someone with access to a good
 darkroom.
 Do not take the above advice if it means putting an end to your graphics.
 Tell me what became of Meschbach. I yearn for him tragically.
 Continue to suggest that those who push junk and deal in death drugs
 should be offed.
 Dr. Epods column should be accompanied by a summary of recent captures
 following the example of the Georgian straight. It might help to burst a lot
 of dangerous bubbles.
 "I know the martyrs sleeping in almonds
 I know the gloves of the hours I know
 Pilate the fly
 I know the enemy's brother" - W.S. Merwin
 Encourage people to have one small free open meal every week.
 We can all afford to fix breakfast for five more people once every seven
 days.
 Get Madison's Mifflin St. Grocery Co-op to write on getting a start.
 Have the whole Seed staff go on a camping trip as soon as it gets warm.
 Bring us back together.
 Begin a regular column for readers to share information, experiences,
 discoveries. (@practical shit)

Feature Makin It again

Utilize local cartoon talent.

Run a series of extensive articles on Venereal Disease
 Encourage more and more Feedback
 Count the number a scars on your body and multiply by seven.
 Get Free - Roadhead

How Now Brown Cow

Good ideas. Will the person who wrote this please get in
 touch with us. There was no return address/tele.

What would you like to see in the Seed:

MORE BLANK PAGES!

Dig up to the Coffee House scene:

Coffee Houses in Highland Pk. and Deerfield are underway.
 Deerfield opens up within a couple of months. Places to go;
 by the people, for the people, and to the people.

Question: Why the fuck is Alice's Revisited closed to people
 under 18? Look man, if we can't get it together among ourselves then
 the whole thing's lost. We put down the old people because they're
 hung up on their own ideas and think we have nothing to say.

Isn't that what Alice's has done? Indirectly they've shut out our people,
 divided them in half. People under 18 need a place to get it together
 more than anyone else, man. It seems to me that Alice's has failed in
 the same way (or one of the ways) the old people have. Get that
 fuckin' rule out of there. Too many fuckin' rules and laws. If you're
 hassled about curfew shit then make sure everyone under 18 is out by
 12. Be cool man, don't start another establishment fuck-up.

Hope I brought up some interesting

things,

Apollo

You did, and we hope to have something on Alice's hassles next issue.

IT ALL COMES OUT IN THE WASH...



I take this issue as being a general call for criticism of the Seed—over the
 past several years. In China there was a campaign of criticism in which
 Mao said, "Flood the headquarters" with statements of all types,
 especially on the work of the party. While the Seed isn't the only
 working group in the country, it is definitely important to this region,
 and has been for some time, and while the Seed internally has been
 critical of itself, it's hard to tell what comes across. I think everyone
 who has read the Seed should now send at least a postcard saying
 something of how it has come across to him or her. It means a chance
 to feedback a little to people no longer with the Seed as well.

My critique, not organized: 1) The Seed is very dialectic both in itself
 and with other papers. Seed politics ranges from street warfare to
 community service to surrealism to cop-out to hard work at communicating
 concepts and actions. This is shown in any one issue and in issues
 compared with each other. Also, taken in the context of other papers,
 Seed definitely furthers long term projects in ways different from Tribe
 or Good times, or Rat etc. thus forcing the range of topics to remain
 open and moving.

2) I thought the merger of Kaleidoscope and Seed was good, mainly because
 I really liked the poetry reviews Makin It of Kaleidoscope, and the art,
 color, news of the Seed. (It seems to have disappeared. There was some
 when first merged) News in Seed could be sharper, I think, But I am
 not sure what that means...

3) The Seed provides implicit and explicit support for groups, projects
 actions that serve the people and smash the state.

4) The Seed is not isolated. The nexus of people working together to make
 basic changes in the society, of which the Seed is part, has grown
 measurably in number and ability in the last several years. Inter-connection
 has been made between groups that didn't even exist four years ago.
 This is hard, as the bad relations between Trots, P.L., Panthers,
 non-political dope-smokers, student radicals, left workers etc. demonstrate.
 A lot of energy is spent fruitlessly in argument, but that is changing into
 projects and activity.

Finally I think that in the area of Juneway and Evanston, and to
 some extent Rodgers Park, the main problems that groups have had to
 face have been internal (rather than continuous arrests, street hassles,
 landlord pressure, impossible living conditions), in the form of hostility,
 inability to sustain, lack of clarity and precision about goals, means etc.
 and so on. (However a couple of years ago a head shop was firebombed
 on Paulina.) Further, groups have not been able to deal creatively with
 these problems or to prepare for eventual external hassles. A partial
 exception to this are the women's groups. Included in the groups with
 these problems are attempts at newspapers, tenant unions, action groups,
 good stores (Eugene Bluejean for one) and more. Food Co-ops seem to be
 more long lasting and able to meet the problems of transiency, but I'm
 not yet convinced of that. People don't give up though, keep trying to
 get up storefronts, newspapers, groups at Northwestern.

I wrote too much and I know it isn't all clear, but I hope some of
 it comes through.

Love,

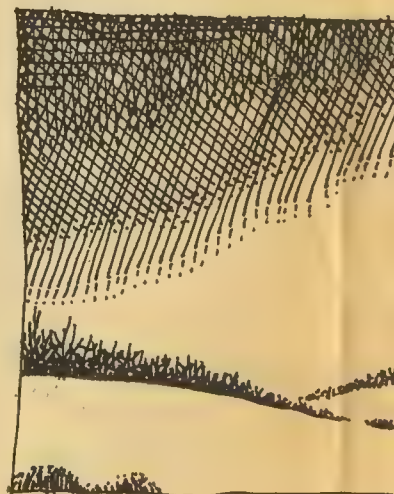
Paul

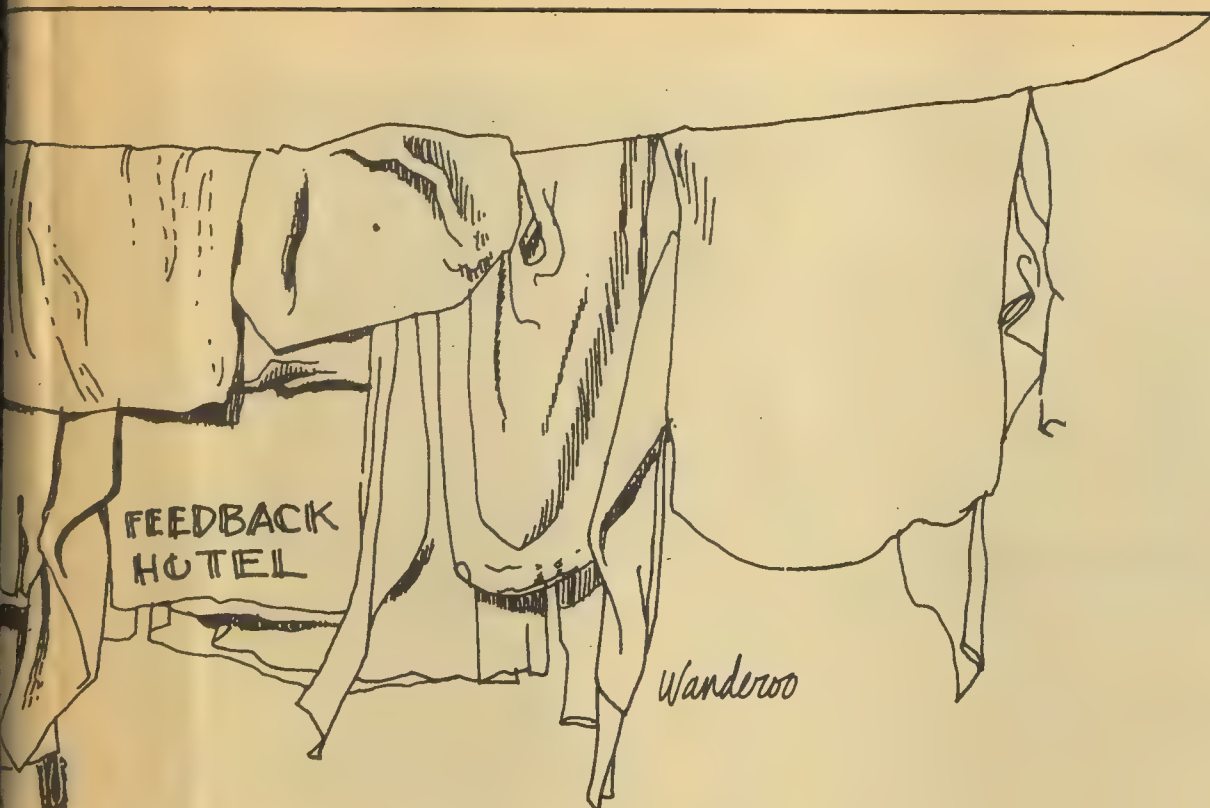
p.s. I have a little to add to what Paul wrote, except that to me the Seed
 has always been a Lincoln Park phenomena rather than a Chicago
 phenomena. That isn't at all bad. Chicago is so spaced out!
 Somehow the city wide projects that have developed have been,
 meaningful to us in Juneway though. What I want to know is,
 How can I participate other than my 35 cents and collection of
 beautiful graphics and articles? If I read a book that I dig can I review it
 for you? I seem to notice few book reviews, maybe for lack of a
 reviewer.

Love, love,

Carol

We welcome any reviews, articles, etc. sent. Better yet, stop by and
 tell us what you want to do first.





Dear Seed,

I am writing just to say I am behind your work and Love the Seed. Lately, I've come across bad times. Some good "friend" tipped off my parents about the dope in my room. They found the dope and cleaned out my room. I am personally disgusted because besides this, they have set the PIGS after my boyfriend because he has long hair. Now I cannot leave the house and hope my friends are safe.

Two people cannot even get together because of prejudice. I am for the revolution- we all have to get it together soon. We are here for each other, so love. I still do.

Love,

A sister yearning to be free learning

Dear Seed Staff,

On January 30th (saturday afternoon) I walked into a record shop on North Clark, looking for the latest Jerry Lee Lewis album. and picked up your paper. I overlooked the writing on the front cover that stated this issue of Seed magazine (or underground newspaper) was going to be a collection of some of the last issues. This issue had such fine material in it I could hardly believe it.

But to get down to business, cause Wesley A. Race is a business man, you say you'd like to hear your readers views so okay. By the way, I might not be a typical reader because I come from Kansas (the land of Dorothy and TOTO) and get a hair-cut every two or three weeks.

I no doubt beleive that you people are sincere in what you put in the Seed. But just one thing makes me suspicious of magazines like yours. (Just like magazines like Reader's Digest) (in reverse) How come you never say anything good about the United States. It seems to me that there are two types of people in the United States today. 1) People moanin' about what is wrong with the U.S.A.. "Before the U.S. walks it's got to crawl, so let's tear it down slats and all. And then there are people moanin' about the people who are moanin' about how bad it is in the U.S.A. (I realize that you probably feel that it is your duty to inform the people of news that doesn't get out through the local media) And this is good because news shouldn't be suppressed.

Another thing I don't understand is why some people want to have a violent revolution here. Now Goddamnit, I know of the terrible injustices that are being put down. I'm not blind, deaf or dumb man. But still I figure that 85% of the people in the U.S. are well off. Some people in the ghetto (not many) could make out like I did. I traveled 700 miles to a strange cold city. But I'm still kickin' along. I just can't see tearing it all down. Although I could see how an occassional kick in the ass (well placed bomb) wouldn't hurt.

So to end, I'm saying I'll put up 10 bucks, if the Seed would publish this notice to someone who would come up with the best way on how they would like to see the U.S.A., and how it could still retain it's tradition of being the best place on earth.

Big Stingaree

What are your standards of "well-off", as you say 85% of the people are?
OK. \$10, please.

We live a Concordia Teachers College in River Forest Ill. We're in the middle of a hassle with our board of Control over the loss of two of our theology profs. (Fischer and Strieter) We had our first major demonstration in the administration lobby on Tuesday, Jan.26, when when the board came to hear our proposals for the reinstatement of these two fine men. The Board turned us down! We have good reasons to believe that in Prof. Tom Strieter's case the reason for his being let go is political. After Fred Hampton was killed (Dec. 4, 1969), Tom spoke out on Tee Vee and asked for a full investigation of the police raid. Soon after this happened he was given only a one year teaching contract by our administration.

We are happy for one thing, we have a free store! So if anyone wants to bring something to give away for free we would really dig it! We're at 7400 Augusta St. , River Forest. Come out and rap with us sometime. GROOVY!

Wild Bill Yippie!
C.T.C. Box168

Dear Seed,

I enjoy your paper very much and think you are providing a very necessary service in printing your survival articles by long gone John. But there's one thing that really pisses me off and you always advocate it: walking out of restaurants without paying the bill. Perhaps you don't realize that in most places the waitress has to pay her walkouts and/or go through a draggy scene with the restaurant manager.

Waitresses are one of the most fucked over labor groups in the country. Not only must they endure being at the center of the most repulsive sexist aspects of this country, but also are subject to the worst pay scale , Sixty cents to a dollar and hour plus tips doesn't amont to shit in most restaurants, especially if the waitress must give her busboy 15% of her total take. If she has one walkout and has to pay that as well she probably isn't making enough to get by. So dig it, and don't fuck up the woman that has to wait on you.

The main idea of revolution is to survive, but not at the expense of other oppressed people.

Love your sisters,
Susan

Seed:

I feel like I know all you people tho I don't know hardly any names Somehow I feel you already know how articles on Gay Lib and Women's Lib have helped me look at myself and how I act towards others. Society is so fucked sometimes when it makes you feel what's wrong is right and vice-versa. Group pressure through bullshit conversation builds up views of women as pieces of meat and makes the thought of two men or women loving and touching each other repulsive while blatant racist and imperialist wars are carried on throughout Indo-China and our own cities. Thanx so much for articles really timely. Right when I was wondering about something ya comes out with an article about it making me think. Thanx.

And especial thanks to Lois Will (or whatever her name is) the blues columnist, ya know, for the article about the shooting in the blues bar. It sticks in my mind as an especially truthful article telling about race and the author's origins which are really important in an article about race. I grew up on the far west side and for years went back to play basketball with old friends and had to face hassles with black people. Most saw I was there cause I really liked it and wasn't slumming.

My big gripe (and it isn't really a gripe 'cause you people have no responsibility but may help) is that the Seed is for the hip community near the Lincoln Fullerton area. I live in the North west side and reading about Alice's is like in another world. I've only been there once and really liked it. Only a few weird looks. (I'm straight looking but feel my head alittle more together than many so called "freaks")

The thing is, How about us? There must be enough of us around here to start a paper similar to the Seed. A paper of our own to replace the typed sheet of advertisements called "Psyche Pscene" The NW side is full of kids, teeny-boppers (I don't use the term diminutively) and freaks who gather at the Aragon Syndrome or other rock coffin to be ripped off and returned home to momma. What would happen if you ran an add something like

Northwest and West side: How about a paper to unite us
Call Seed (or some such shit)

It might really help get your ideas (or something very similar to them

across. You help High school papers so maybe this'll be similar. Anyway, it won't hurt for you to run the ad.

John

A High School Radical Union is being set up to help you (see page 5 and get in touch with them, or go to their meetings Sunday.) In the meantime, please send us news of what's happening in the Northwest side. We don't want to be just a Lincoln Park paper.



EAST BAY GREASE
San Francisco SD 204
includes the hit single
Back On The Streets

"Back On The Streets" again

The Music Of The Streets, From
The Street Experience, Live On The
Streets and Learn It
Listen To The Music of
The TOWER OF POWER and Understand It



Hear The Tower Of Power
On San Francisco Records & Tapes
(Tapes Distributed by Ampex)

FREE
HIGHWAY



(continued from page 10)

reality is an obstacle to the further development of the unification and the strength of our movement. And it's for this reason—in order to demonstrate the fact that we're very serious when we say that we no longer want to relate to that, for this reason it was made public.

ZWERIN: Tim, now that you've been in Algeria four months, do you still feel the same about your motto "Turn on, tune in, drop out"? Would you qualify that in any way you wouldn't have before?

LEARY: I stopped talking about drugs about two years before my arrest, I haven't talked about drugs since coming to Algiers, and I have no need or desire to talk about drugs. Everything I've said or thought or wrote about drugs is already published in books, and science and history will have to deal with those theories, as they deal with all theories. The one general statement I made about drugs was that there are drugs which can put your consciousness at any level to which you want your consciousness to be put, and it's up to the person and the society to work out this control of consciousness. So that, since I've been in Algiers, and today, I would let Eldridge Cleaver talk about the use of drugs...how drugs can or cannot help the revolutionary struggle.

In the last four months, nobody asked me questions about drugs when they interview, or call with questions. The questions mainly concern bombs. And since Rosemary and I have been in Algiers we've concerned ourselves not with drugs but with two questions: the wise use of arms to defend freedom and Women's Liberation.

CLEAVER: I'd like to talk more about Timothy's slogan, or motto, "Turn on, tune in, and drop out." I think that all of this must be looked at within the context of time. Several years ago, as I stated on the tape in question, what Timothy was doing was very progressive, it had an uprooting effect, indeed a jarring effect, and it was part of the long process of people turning away and rejecting the values of Babylonian society. Which was an essential, unavoidable step that had to be taken before people could move on to the other phases of destroying and rebuilding a society for us to live in. You see? And I think that Jerry Rubin and Abbie Hoffman and Stew Albert, Allen Ginsberg, all down the line, this whole bag, this whole wave of people who are dealing with those values, dealing essentially with the cultural revolution in the United States, particularly among whites...

ZWERIN: All of the people you mentioned are white...

CLEAVER: But they did have an effect on other people also, although principally on whites. The work they did was very useful work, but it's a tactical approach to a problem, see? I view what they were doing only as tactical. I think it has to be categorized as a particular approach to a problem to which other people were making different approaches. You see? I think their approach was very effective at that time, but that time is gone, that work is done, and it is necessary for people to re-focus themselves for an appropriate attack on the system under the conditions that exist today. And I think the approach that is associated with Timothy...I'm only "loosely" lumping him with Jerry Rubin, Abbie Hoffman, and so forth, loosely lumping him you see. But I think that whole spectrum of activity and behavior is passé and it needs to be definitely understood by all that it's passé and relegated off the scene, because it creates confusion, and it creates diversion and it perpetuates the divisions and factionalism in the movement that we've been talking about.

ZWERIN: Tim, you never did answer my question directly. Have you reconsidered, or in any way re-evaluated the slogan "Turn on, tune in, drop out."

LEARY: The Mantra...

CLEAVER: The what?

LEARY: The Mantra...or slogan, I have not used that slogan for three years.

ZWERIN: You're stuck with it, I guess.

CLEAVER: But you have, Timothy. What

about the button you wore when you took the trip

to Lebanon? You had it on the front of your cap: "Turn on, tune in, drop out." And I myself asked you to take it off at the airport. How do you fit that into saying you haven't used the slogan in several years? That was certainly a use of it, at a very crucial moment.

LEARY: Uh...I saw it could be misunderstood and took it off.

CLEAVER: That's the whole point, see? The point is that, uh...there are many things we do that become habitual, that even become unconscious, or that even to us become irrelevant, but that have effects around you, see? And searching on the question of the bust, I had hoped somehow to penetrate, or to shake Timothy up, you know? So he could consider some of these things that he says he's through with but still somehow happen. I guess we could get more fully into it later.

ZWERIN: Has anything the Learys done blown security? Or endangered security?

CLEAVER: Yes. Yes, yes. I think this is a general pattern that we're talking about. Particular incidents may seem picayune, may seem not enough to justify the drastic action that was taken. One of the most serious incidents in my opinion was when Timothy and Rosemary expressed the desire to go down to the desert. And I told them there were reasons why they should stick around, and not go. And there were reasons. And maybe a week later... I'm not sure how long, but a short time there after, they made this trip. They did not tell me about it because, as they said to someone else, I probably would have stopped them from going. We're dealing not only with actions of commission, we're dealing with omission. You see?

ZWERIN: You said that some of the people who were to be at that dinner party were dangerous, Eldridge. Had that suspicion been communicated to Timothy? Because I understood that the Learys met all of those people either directly through you, or through people you had introduced them to.

CLEAVER: None of them did you meet through me. You had invited myself, and Malachi...you see but we were not there. And the other people function in the news media. Again we reach a point that cannot be related to, on the tape, because it involves people who work for security, and who are seeking information.

ZWERIN: Well, let's leave it then. Tim, can you see in hindsight that possibly that dinner party was an error in judgement?

LEARY: Yes, Oh yeah!

CLEAVER: Not a dinner party per se. But the composition of the guests. I'm not opposed to social gatherings. I'm speaking strictly of the composition of people invited. Had he invited people who presented no security question, no one would have ever said anything. You see? I think that Timothy will confirm that, ever since he has been here, everything that I have asked him to do in terms of restraint has been strictly political or security. Which really are the same. If there was something I asked you to do that bordered on some other area, I would like to know about it. Because I don't know about it.

ZWERIN: (to Tim) Is there anything?

LEARY: Any what?

ZWERIN: Anything Eldridge asked you to do which hasn't been connected with security.

CLEAVER: In the area of restraint. I've asked him to do other things, like reading certain material, or helping in fund raising. But this is not of the same nature. You see...a lot of political capital was invested in Timothy...

ZWERIN: In what sense?

CLEAVER: ...when we accepted him here and when we went to the length of dealing with his presence here publicly, you see? It means that the Black Panther Party took a step to enlarge the scope of our activity here. (Here, Cleaver was interrupted by a phone call.)

ZWERIN: Tim, when I first told you about the taped statement Eldridge made, you and Rosemary. Rosemary's comment to me was that both of you feared it would split the radical left in America. Rosemary said, "He's talking to our constituency."

What is your "constituency" as opposed to, say, Eldridge's or Jerry Rubin's?

LEARY: I don't know if Rosemary said that, but if she did she was saying it with humor because we objected to somebody else using that term before and it's a household joke with Rosemary and me about people talking about their "constituency." See, there was irony there. We want to have no constituency.

ZWERIN: I think you do, whether you want them or not. There are many people who listen to what you say, and look at what you do, and follow it. Whether you like it or not. Do you see that?

Leary: Granted.

ZWERIN: Do you think Eldridge's statement on that tape will do what he hopes it will do? Carry things forward? Or will it serve to splinter?

LEARY: (long silence) I don't know. I think that it's not only what we say but also what we do that is the model by which people judge our overall contribution to the new world. When Rosemary and I came to Algiers, we came voluntarily to seek the protection of the Black Panther Party. We did it with the total hope that we would be able to join here in a new model of what we want the world to be. In a sense we were placing ourselves as citizens in the state of exile they had set up here. Did you know, Eldridge, that the day you opened this center I was in a car escaping from prison. The very hours that happened.

CLEAVER: Right on!

LEARY: Rosemary and I saw ourselves, in a sense, as being the first white Americans to say, as I've said publicly, that we would rather be under the protection of Huey Newton's guns than J. Edgar Hoover's guns.

CLEAVER: And, just relating to what Mike said about constituencies...it is precisely to this constituency that I address myself. Because those who are not part of that segment have no need of this kind of statement. It is precisely those people who are in a position, and who compose the numbers, that we look toward to deliver a very powerful and crippling—even decisive—blow against the System of oppression in Babylon. And it is precisely for that reason that they must move, because the way they are dealing with it now is ultimately passive. It's not actively dismantling the System. It rejects the System, it condemns the System, but it does not physically demolish the System. And these people are among the army of oppressed people inside the United States who must themselves break the chains that bind them. This constituency is not an item or private property, it is a collection of people who have somehow huddled together and focused their collective social antenna upon each other, and produced certain symbols. Timothy is one expression, one embodiment, of this sentiment and this will. And he has a responsibility to be responsive, both to

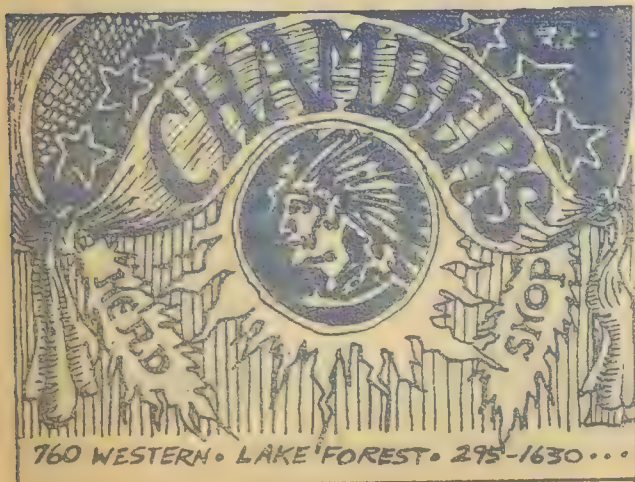
where those people are coming from, what he himself knows, you see, and to what the situation objectively calls for. And he knows from his statements, he knows from his experience, that the situation calls for a more active approach to the struggle. But he does not express this in a pure form. He still ambivalently projects an antecedent approach to the problem.

You and Rosemary coming here and placing yourselves within the framework of our activity here, does result in some political leverage. It is the nucleus of a community of Americans who are abroad and who have made some political progress in terms of having their status and their situation recognized by other sovereign governments. This is very important for us. Nothing that we have done has excluded you from this community. So it's not a question of protection having been withdrawn. It's a question of trying to make you more conscious of your responsibility, and your duties...that's what it's about.

LEARY: Could you tell me more about the responsibilities and duties?

CLEAVER: Well, first of all let me say that I'm even more disillusioned now than I was at the time when I...I...I ordered you busted. You know? And that is as a result of the letter you wrote to me,

(continued on page 20)



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MORE CLEAVER

continued from page 19

which showed a complete lack of understanding of what we have been through here together, it showed all kind of emotional feelings of hostility and scorn, of condemnation, of name-calling. There was one point in there that was very painful for us. Because when you characterized the trip to Lebanon and the gambit we took around Bernadine Dohrn, characterized it as a "fiasco," it shows that you don't remember what happened.

ZWERIN: Well, remember that the letter was written under a great deal of stress, stress which you yourself put on Tim and Rosemary.

CLEAVER: Yes, certain circumstances...But still, it was very clear—see—and it spoke about our history here, and I think that it was an expression of something that has been going on in his mind, and in Rosemary's mind. I don't think he just picked it out of the air. Now, we can make allowances for the fact that it was done under adverse circumstances. It was done in confinement. It was done...in jail... (laughs) It was very clear. It was a protest against us, actually. I think it was kind of a rage, or a tantrum. See? When Timothy came here, we kept him hidden for a while. In many parts of the world, the psychedelic, the drug culture in the United States is totally misunderstood, or not understood at all. So even its progressive aspects are condemned by progressive people. Even though what Timothy was doing was specifically and consciously designed to help certain people around the world also, to stop the murderous oppression the United States inflicts on those people, these very same people don't understand. We have a responsibility to deal with that and to communicate in such a way so that they can understand this recent history in America. We had scheduled a press conference here to surface Timothy and Rosemary. It turned out, for the reasons I have just stated—a lack of understanding—that this was not possible. But the word had gotten out to the world press that he was here. And we had the necessity of deflecting that focus. This had to do with security, with securing Timothy and Rosemary's existence. Because while Tim states all the time he can go somewhere else, you see, he has other countries he can go to...I know that this is very perilous for him... We had the assistance of some very important and influential people, people in positions in various governments...people who stuck their neck out, you see, because they understood the situation, but they knew that some of their colleagues did not understand. They helped us set up this trip to Lebanon to deflect the focus, and also to deal with the problem of surfacing Timothy and Rosemary so that they could come back to Algeria and take up their life, in security. You see? Timothy knew all this at the time, when he took the trip to Lebanon. We risked our Field Marshal, D'C, who is also wanted by the police in the United States, on a much more serious charge, a capital charge that involves the death penalty, you see, and we risked him to see this thing through. So that when Timothy characterizes this as a "fiasco," it's an insult and it shows a complete ignorance of our situation because this is what made it possible for him to be sitting here today. Otherwise he would have been back in prison by now, in California. So I consider that to have been one of our greatest moments yet.

It was actually a very well executed political maneuver; it was triumphant.

ZWERIN: How did the trip make it possible for them to stay here? I don't quite understand.

CLEAVER: Because we accomplished the fact of surfacing him without blowing our ability to function here.

ZWERIN: Tim, why did you call it a fiasco?

LEARY: I apologize for that.

CLEAVER: Well, you see, of course it's easy to say "I apologize for that," but it does not deal with it. You see? Maybe he understands it now, you see, but he did not understand it then.

ZWERIN: How do you feel, Tim, about Eldridge's statement on acid?

LEARY: I've already answered that. I'm not making any statements about drugs. I haven't for some time.

CLEAVER: But don't you think you must? Because if anyone has any knowledge and experience with this, it's you. And if you're not issuing any statements about drugs it's because you choose to wait until later, or because you have another opinion. In the meantime, your constituency is left hanging. And if you've moved, then they need to know so that they can move. You see? And I think that you indicated to them in your Manifesto that you have moved, you see, but I think that they need to understand more clearly what you're saying now, what you've been saying these days...about the bomb and the gun and the need for dealing like that. I think that has to be made very clear, and it's left very fuzzy. And there's just not time. There's not time to tarry. Because we have people who are on death row, who are on trial for their lives, and who need the active support and assistance of those people who are waiting for you. Those people comprise sufficient numbers to liberate political prisoners, and to construct the revolutionary weapon we need to overthrow the government. To me, it is criminal for them to be left in the bag they're in...

LEARY: I didn't answer your question, Eldridge. In the last page or two of your interview with Lockwood, which is the most recent book of yours I've read, you said the main goal that we're all working for is to be under a tree with your mate and a book of poetry, to be high. But that now, we must put all that away and go down to fight for freedom, and when that is won, then go back to the tree with your mate. Is that correct?

CLEAVER: That's just a way of saying something.

LEARY: Yeah. I agree with that statement, its aim and its priorities. Completely. The number one goal is to free all prisoners of the American System and the use of any drug which will hinder in any way, even for an hour, the freeing of many prisoners, brothers and sisters, the use of any drug that will postpone their freedom for even an hour should be postponed until they are free.

CLEAVER: I agree with that. But...then it becomes a question that we deal with then, all right? So I'm perfectly willing to leave it there. I don't think people should have the idea that it's an unnecessary postponement, I think it has to be fully understood that it's an essential, a decisive postponement. Because if that postponement is not made, then I think it will be possible for the fascists to postpone us...out of the picture. Really. And a look at the history of revolution in various countries clearly indicates that it is possible, through a combination of skillful repression and massacre, and nepery and bungling on the part of the righteous foes of the System—through that combination, revolution can be postponed for generations...

We have a very hard job. You see? But a job that we have been fitted to do. I firmly believe that it is impossible for man to destruct a system of op-

pression which the oppressed people within that System cannot deal with themselves...I do think that the fascists in Babylon think they have such an indestructible System. Many of the people who are oppressed think that that is such a System. This is one of the primary feeders of the whole impulse to escape. Using acid, using drugs is a form of escape from the confrontation of something that CAN be dealt with. If the System could NOT be dealt with, if it was utterly impossible to deal with that system, I would advocate the next best thing. Tripping out. Trip out now. Dig it? Get what you can now because it can't be dealt with. But it CAN be dealt with.

ZWERIN: In your statement I believe you said you exempted marijuana when you refer to drugs. Why?

CLEAVER: I exempt it in the sense that it is possible to find moments to relax, even in this situation. I stated very precisely how we do not advocate or encourage the use of even marijuana while one is directly involved in his revolutionary work. But even revolutionaries, who are not involved with a battlefield situation—you understand?—find hours, or maybe even all night, when one can relax and get high. But the recovery period from marijuana happens to be such that it makes that possible. But I don't think it's possible while on an acid trip to return to one's work just like so. You see? Plus, emergencies can't be dealt with. But if you're high on grass, you can deal with shit. You can deal with shit, if it comes up. These days none of our homes are secure any more. Pigs come at odd hours and kick down doors with murderous intent. I think it would be very disastrous for the pigs to visit you while you are on a trip, man, you might think it's just part of your trip. You'd never know.

Because whether Timothy knows it or not, the U.S. imperialists want to kill him. They want to kill him. And there are people who have been assigned to deal with US. I know that someone has already been assigned, you see, to kill me. I have this on information you see. And I know that our whole operation here has been placed on a map, in terms of a target. So this is not something we can take lightly, it is something that deserves the most serious consideration. It's making me more serious by the day. Timothy, just tell me... do you think the enemy would prefer you alive or dead?

LEARY: Dead.

CLEAVER: Now if you understand that, you see... you KNOW they prefer you in prison because they already put you there...And they want Bobby Seale dead. They want Huey Newton dead. They want everybody who don't go along with their program either incarcerated, or dead...

ZWERIN: One more question. How can Tim and Rosemary function with you in the future?

CLEAVER: Timothy can write. I think he understands information. And one of our primary jobs here is dissemination of information about the situation in the United States to the people of the world. Going along with that is our responsibility to send information back to the United States about what's happening to the people in the world. I think that Timothy should integrate himself into our work apparatus here, and begin to contribute, to put aside this isolated, individualistic approach to this problem...Since we have stated that we will go down with Timothy, a corollary to that is that he has a responsibility not to drag us down unnecessarily, but to help us push up. Not just sit around watching us push. And not to push in some other direction. And not even pushing in the RIGHT direction without that being part of the over-all thrust. You see? We must have a united force which can have one impact on that System.

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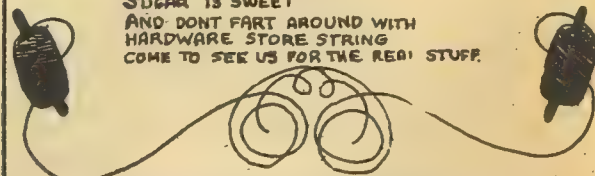
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WHAT DOES ALL THIS SHIT

What to say. One thing for certain: it was a long and heavy rap. We still don't know what Leary actually did to threaten the security of the Panthers in Algeria. Obviously, Cleaver thought there was legitimate reason for the bust: Leary seemed unsure.

Both men are symbols, "heavies" of the political and cultural movements, and while we reject the notion that we must be the obedient followers of one or the other, we should try to relate to the questions they raise (actually, Leary's thoughts seem either undefined or repressed).

We agree with Cleaver that people who are so heavily into drugs that they tune out all activity around them are not going to be able to do much towards making a revolution. However, the secondary effects of drug use (the harassment, the drug busts) have provided real, and sometimes frightening experiences for many of us with white skin, who, otherwise, might have gone on thinking that a cop was just that guy in uniform who directs traffic, and that jails really were full of "criminals."

The Panthers have had most of their leaders murdered or jailed. They are on the front lines—partly by choice, and partly because they have been placed there by a government which knows that the Panthers understand the class system in our society, and mean to bring it down by any means necessary. What seems like rhetoric to many whites is a matter of survival for them. It is only natural that Cleaver is going to be concerned with security, plot and complot.

We should also relate what he says to our own security. So free and intellectual are we at times that we are often not aware of opposing forces that start working on destruction and death at 7 am, five days a week. We must deal with this reality and combat these forces among ourselves. Look at the person next to you—communicate with the person next to you, feel the person next to you. The feel of death is not like the feel of life. So often we kind of accept others without fee-

ling them and discussing those feelings. Therefore we are extremely penetrable.

You have to work harder at life than they do at death.

Claver says that the situation in the U.S. "calls for a more active struggle," and talks about physically destroying the system. Beyond that, he does not discuss specific tactics.

Most of us are not fighting for survival like the Panthers are. Nor have we chosen to join the underground, as many of our white sisters and brothers are doing. But we must try to understand and relate to where they're at, and how they got there.

At the same time we are being responsive and responsible to people into heavier things, we should examine our own endeavors, and understand where they could lead.

The Weathermen, in their last communique, acknowledged that a revolution has to be waged on all levels (not just with guns and bombs), and they encourage us to organize, to educate, and to develop new ways of living and relating to each other.

A lot of us are very much into that, and have been talking about "alternate institutions." Many people who are not on the front lines, NOR into flower power alone, are working in ways which are creative, and at the same time helping to mess over the system. Some of those ways are: organizing around community issues, such as the urban renewal plans in Lincoln Park and Uptown; or militantly protesting bogus health care in Chicago (like the Young Patriots' Club).

sit-in; at the Model Cities Health Center a few months ago); or establishing free Health Clinics, or food pantries, legal aid and welfare clinics; saying no to schools which destroy our minds, starting new ones; providing transportation so that relatives and friends of political prisoners can visit them in jail.

Actions such as these respond to peoples' needs, and at the same time show people that they can fill their own needs, now, instead of waiting for the proper forms to be filled out so that they can be thrown a bone by the government.

We can't know from Cleaver's rap how he feels about these specific types of actions (but the Panthers have a breakfast program and free health center in Chicago, so they're into that, too). One message does come through from the interview and tape, however, and that is, that if we are seriously committed to creating alternate services and ways of living, we must also be committed to maintaining and defending them.

We might set up a commune, give some classes, offer legal counseling, provide some health care for people in the neighborhood, etc., and our efforts might at first seem unnoticeable—even innocuous. But as we gain strength and support, we will eventually be sure to collide with one of the many powers that be. Even if we don't seem heavy enough to merit a Senate investigation, or a pre-dawn raid, we will surely come up against some local power structure (take the case of the Free Health Clinics for example). When that collision occurs, when it is decided that we are at all threatening, great effort will be made to crush us. The question is: How will we respond?

Whether Cleaver intended it or not, this is one of the questions that came through the clearest to us.

As to whether or not Leary has blown his mind from acid, or whether he still has a "constituency" who think tuning in and dropping out is an effective means towards revolution—we don't know. We hope not on both accounts.

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FREE CITY

FREE CITY EXCHANGE, the Chicago community switchboard, is temporarily out of commission. In the meantime, if you need a place to crash, have a place for someone to crash, need a ride somewhere, have a ride, need medical care, need food, have food, need a lawyer, on a bum trip, need a job or an apartment, or anything else, call **SUNSHINE AIDE**, 767-1565.

COMMUNITY MEETINGS — EVERY WEDNESDAY AT 7:30pm AT THE IWW HALL, — 2440 N. LINCOLN

Aid & Comfort

These organizations/services are all telephone emergency services that you can call for help with bum trips, legal hassles, medical aid, places to crash, or anything else legal. Of course, if you're afraid of getting busted for any real reason, tread with caution.

DIRS—DRUG INFORMATION AND RESCUE SERVICE. Serves the north suburbs from Lake Forest. 24 hours on weekends, 6PM-midnight during the week. 295-2929.

KOOLAIDE — 30 West Chicago Ave, 664-0505. 1pm to 2am Mon to Thurs and 24 hours on weekends

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YOUTH AND COMMUNITY OUTREACH of Palatine. 37 N Plum Grove Rd. 24 hours daily. 358-6702.

GRACE LUTHERAN CHURCH — 555 W. Belden. 929-3553. 24 hours a day. Free Feed Wednesdays at six.

ABORTION COUNSELING — and pregnancy services are available through **JANE** — Women's Liberation — 643-3844.

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Community

ALICE'S REVISITED at 950 West Wrightwood is open every night except Monday. Check the Seed Calendar for schedule of events. Alice's is a political, social and cultural center for our community. They have information boards, space for rapping or playing chess, great blues bands on the weekends and thursdays, folk music, raps, theater groups, just about everything. They also have some good food and some good coffee. More people are needed to help expand their programs, especially the Children's program Saturdays. Call 528-4250 or stop by

THE BOOKSTORE LTD. trades, buys and sells books, takes crafts and almost anything on consignment. They have access to an industrial sewing machine for those who know how to sew, and highly potential market for individually styled clothes — bring your own materials or sew with their on a consignment basis. 2478 North Lincoln, stop by.

FREE CITY MUSIC is coordinated by Euphoria Blimp works. They can supply sound for your next benefit, concert or riot, and have a list of bands willing to play benefits and hopefully paying gigs. Phone **PUSH-1-IN**.

THE EVANSTON PEACE CENTER has a draft counseling service, a library and a bookstore, among other good things. They are also the N. Shore center for the People's Peace Treaty. The regular hours for the center are from 10 to 4 every day. For information on the draft counseling service hours, call 475-2260.

FREE STORE at the Youth Help Center of Grace Lutheran Church wants all the old stuff you don't need - things like old books, clothes, money, etc. Do not bring in large items like furniture, etc., but call to let us know that they are available. 929-3553. Bring smaller items to the Church at 555 W. Belden from 11am to 5 pm weekdays, or evenings by calling 929-3553.

MIDWEST DOPE DEALERS ASSOCIATION is a cooperative of righteous dealers in the community to get good and cheap dope to the people. This week's coordinates for message drops are X-4-N-64, Lincoln Park. Please refer to M.D.D.A. guide.

PRIDE AND PREJUDICE BOOKSTORE, 3322 N. Halsted has a large number of Women's Liberation materials, as well as an assortment of used books. Hours are from 6:30 pm to 9:30pm weekdays and from 12 noon to 9pm weekends. 477-4373.

PEOPLE'S INFORMATION CENTER — 2154 N. Halsted has information, books, and newspapers from the Black Panther Party, Rising Up Angry, the Young Lords and other revolutionary organizations. The center needs office supplies, especially supplies for a Roneo mimeo machine, and a whole lot of mimeo paper. The phone is 549-8626.

RAPID TRANSIT THEATER is back on the street with plays relating to North American struggle and the struggle of our Latin American sisters and brothers. They are also interested in relating to community issues and invite suggestions for their mime and theater. Call 666-5496 if you'd like them to perform and help in the struggle.

TRIAD is on WXXFM, 105.9 from 8pm to midnight Monday through Friday. You should listen - good music, good people.

UPTOWN DESIGN CENTER — 1050 LeLand Ave. 334-5435, provides free architectural and other technical assistance to the people. Hours are from 9am to 9pm Mon to Fri and 10am to 4pm on Saturday.

VISIT A P.O.W. The Black Panther Party has begun a program to enable visits by family and friends to prisoners being held in the jails in the state. Rides are being arranged to Joliet, St. Charles, Sheridan, Vandalia, Menard, the House, and others. If you know of any organization, church or individual who has access to transportation and can donate some time to the project call Rising Up Angry at 472-1791.

Organizations

THE ILLINOIS CHAPTER OF THE BLACK PANTHER PARTY publishes a community bulletin, operates seven community centers, three breakfast programs, a medical center, and the National Committee to Combat Fascism. They need money, breakfast foods, office equipment and supplies, mimeos, paper, and cars. The office is at 2350 West Madison.

CHICAGO AREA GROUP ON LATIN AMERICA (CAGLA) is an information/ action group seeking solidarity with the Latin American liberation movement. They are building a complete library on the Latin American revolution and hope to set up a distribution center for Cuban materials. For info/suggestions etc call LI9-3700 or stop by 800 W Belden (McGraw Library basement).

CHICAGO GAY ALLIANCE provides an alternative social structure for the homosexual, aids young homosexuals in "coming out", provides speakers to present the homosexual viewpoint in rap sessions with the straight community, and is dedicated to ending the legal and psychological repression of homosexuals everywhere. Call 337-0579 or 943-2615 for further information.

CHICAGO INDIAN VILLAGE 1354 W Wilson desperately needs food and clothing for Indian families in Chicago. Call 784-9892 if you can help in any way.

COMMITTEE OF RETURNED VOLUNTEERS is an organization of returned overseas volunteers (peace corpse, etc) doing research into American Imperialism and is working in support of all anti-imperialist movements. They're at 840 West Oakdale, call 477-3340.

WHOLE EARTH STORE, 530 Dempster in Evanston, is a bookstore that's in it for a lot more than the money. "Community copies" of each book on sale are available for reading in the store, and people are invited to bring books by so that a circulating library can be set up. Also planned are the stocking of some of materials listed in the Whole Earth Catalog and rap groups on ecology, health, community, counter-culture and radical politics.

Hours are from noon to ten, closed

GAY LIBERATION is dedicated to freedom for homosexuals to live without fear of repression and to develop points of solidarity between gay people and other oppressed peoples. See Good Number for listings.

CHICAGO BRANCH OF THE INDUSTRIAL WORKERS OF THE WORLD is part of the oldest genuine radical labor organization in the US. The office is at 2240 North Lincoln Ave, the phone is 549-5045. The hall is available for meetings, socials and benefits, but needs a lot of work, so why don't you drop by and help out? Volunteer office help is welcome. Call them for help in job situations that are in need of labor organizing. Meetings are the 1st Friday of every month.

LA DOLORES WOMEN'S LIBERATION CENTER is at 2150 N. Halsted, and their phone is 935-0364. La Dolores has lots of programs: introduction to Women's Liberation; rap groups; Marxist study groups; Women's history groups, self defense classes; a day care committee, to mention only a few of the programs. The center is open at various hours; call to check.

LADO — The Latin American Defense Organization is from the Latin community for the near Northwest side of Chicago. LADO was founded in September of 1966 and has concentrated on attacking the problems of welfare recipients. In addition, LADO has acted on a number of complaints of police brutality. The latest programs are the Center for People's Health, and in addition to the Welfare Union, LADO is organizing around the problems of workers in the community, creating a mass involvement in the organization. go by the office at 2353 West North Avenue for further information.

MEDICAL COMMITTEE FOR HUMAN RIGHTS, 1613 East 53rd St, 752-7472, helps out free medical centers, provides instruction on street medical aid, and can provide medical presence at demonstrations.

MEN AGAINST COOL are a group of men trying to deal with the ways in which men oppress women, other men and themselves. They are holding continuing rap sessions on these and other related topics. For more information call 728-4338 or 477-9771.

MOVEMENT FOR A DEMOCRATIC MILITARY is trying to get a little democracy into the armed forces by organizing active duty GI's and reservists. They operate a bookstore and office at 1303 Morrow in North Chicago. For info call 689-2525.

NORTH SIDE COOPERATIVE MINISTRY is involved in too many programs to list here. They are working in the areas of promoting peace, low income housing, education through a Headstart program, common pantries and a bail service. They need volunteers, food, lawyers, medical supplies, and bail money. Call 281-0690 if you need what they got or you have what they need. 2507 North Greenview.

RIISING UP ANGRY is an organization of brothers and sisters both grease and freak throughout the city. They publish a newspaper, hold open raps, cool out fights between the gangs and try to get the people together to fight the real enemy. Their office is at 2744 N. Lincoln, phone 472-1791.

STUDENT HEALTH ORGANIZATION (SHO) works to bring health and medicine to the streets. They are involved with several of the medical centers listed here, and they welcome, need, volunteer help. Help smash the profit oriented medical industry. 1613 E. 53rd, 493-2741.

TRIAL — Total Repeal of Illinois Abortion Laws — is a coalition of organizations and individuals in the state that believes that Abortion is a woman's right. To aid in the repeal of the abortion laws, call 248-1600 or stop by the office at 2150 North Halsted. Help is needed NOW.

WOMEN'S LIBERATION — See the good numbers listings and call one of the centers to find out what's going on — there's too much to even start listing here.

THE YOUNG LORDS ORGANIZATION fights for the right of Puerto Ricans to exist in decent conditions, and for a Free Puerto Rico. They have been the target of heavy police harassment and are in desperate need of bail money and legal expenses. 334 West Armitage.

THE YOUTH INTERNATIONAL PARTY is dedicated to the overthrow of government, authority, money and morality. Leave messages in the hollow tree at the northeast corner of Lincoln Park. For more information call the red squad.

DIRECTORY

Health Centers

These clinics are set up primarily to serve the community in which they operate. All of them are understaffed, overworked and broke. If you haven't got the money for a doctor, then call the clinic nearest to you for information. But if you CAN afford a doctor, then don't go to a clinic just because you want something for free. These centers are run to provide decent medical care for people who might not otherwise even SEE a doctor. Don't fuck them up, nobody needs freeloaders

BENITO JUAREZ COMMUNITY HEALTH CENTER is located at 1831 S. Racine, and it's open Mondays and Tuesdays 1:30-3:30 and Wednesdays from 6-10 P.M. Call 243-4844 for info on services.

COMMUNITY HEALTH CENTER OF ENGLEWOOD is at 140 West 62nd Street and is open on Monday and Wednesday night. Call 955-3220 for information.

DR. E. BETANCES FREE PEOPLE'S HEALTH CENTER is operated by the Young Lords Organization at the People's Church, 834 W. Armitage. It serves people living south of Fullerton Ave in the Lincoln Park area. For hours and services contact Alberto Chavira at 348-4091, and for information on how you can help keep the center in operation.

CENTRO PARA SALUD DEL PUEBLO is operated by the Latin American Defense Organization for the people in their community. Call 276-0900 for information and hours.

IRENE JOSSELYN CLINIC, 405 Central Ave. in Northfield is a mental health clinic serving the northern suburbs of Chicago. Hours are 8am to 5pm Monday to Friday though evening and Saturdays are possible if you call first. It is NOT free, but the fees are according to ability to pay. 446-8910.

THE FRITZ ENGELSTEIN FREE PEOPLE'S HEALTH CENTER is at the Holy Covenant Church, Wilton and Diversey. It serves people living in the Lincoln Park and Lakeview areas. Hours are Monday and Wednesday from 6 to 9 pm and Sat. from 1-4. It provides medical care, checkups, shots, disease tests, referrals for health, housing and legal problems, child card and education in family health care, first aid and nutrition. 348-8578. The center is in desperate need of doctors and nurses, so if you qualify, please see if you can help them out. The clinic can also use donations to go towards the purchase of medicine.

SPURGEON "JAKE" WINTER FREE PEOPLE'S MEDICAL CLINIC is operated by the Black Panther Party and provides free health care for the community. They are at 3850 W 16th Street, 522-3220. Donation of money and medical supplies are always welcome

YOUNG PATRIOTS UPTOWN HEALTH SERVICE is at 4403 N. Sheridan Rd. 334-8957. It is operated by the Young Patriots Organization for the people of Uptown. Hours are from 7 pm Monday, Tuesday, and Thursday. Saturday from 10-12 for children only. The center needs money to continue to operate - supplies and drugs cost plenty \$\$.

Legal Aid

AMERICAN CIVIL LIBERTIES UNION handles cases where points of constitutionality are involved. They won't usually take drug busts or ordinary riot cases. The office is at 6 S Clark, phone 236-5564.

THE COUNTER-CULTURE LAW PROJECT, 360 E. Superior, is composed of lawyers, law students, and legal workers who feel it necessary to use our legal skills to protect and maintain revolutionary counter-cultural forms such as communes, work collectives, free schools and underground arts and media. If you are a member of one of these groups and are being hassled or you want to rap, call Lee, Jim, Bill, Diane, Jane or Mark at 649-8576. All work is free.

LEGAL AID CLINIC for youth at the Grace Lutheran Church, 555 W. Belden, Thursdays 7:30 pm - 10 pm.

THE PEOPLE'S LAW OFFICE handles criminal cases free to members of revolutionary organizations, others according to their ability to pay. 2156 N Halsted. 929-1880.

Printing - Art

J.S. JORDAN MEMORIAL PRINTING CO-OP prints for the community at co-operative rates. Donations of paper and printing supplies are welcome at this Wobbly shop (IU 450). 6710 N Clark. 973-0219.

WEB OFFSET NEWSPAPER PRINTING - Call Fred at 641-6976 (ok to leave a message if he's out) for best prices and top quality. No hassles.

OMEGA POSTERS prints for the community. Omega grew out of the CADRE printing program. They can print sizes up to 11x17 inches in four colors with separations provided. 711 S Dearborn, Rm. 543. 939-7672. Very reasonable rates. **RED STAR PRESS** prints for the community pretty cheap and pretty good. They can do four colors up to 17 x 22 inches, and they just got some new equipment so maybe they can do more. 1964 N. Bissell, the phone number is BITE - LSD (I kind you not).

WOMEN'S REVOLUTIONARY ART COOP has formed to help women break the chains of the colonizing brainwashing that they have been subjected to all their lives and to open up another front against the American Fatherland. Art Belongs To the People! 935-0364. Meetings are at La Dolores Center Wednesdays at 7:30pm. 2150 N Halsted.

Classes

LIBERATION SCHOOL FOR WOMEN is offering courses on Women's history, birth control, the radical women's movement, and many others. If you're interested in helping to set the school, call the Chicago Women's Liberation Union at 927-1790.

THE PEOPLE'S SCHOOL is operating on two fronts - survival through learning technical skills in communications and liberation through student-developed curricula - ranging from creative writing to art to psychology to running a Saturday evening coffeehouse. They have been operating a student-run food coop as well. Call 561-6737 for information on classes or programs. 4409 North Sheridan.

Draft

CAMP has counselors at the following locations to provide advice on discharges for harship, CO and other outs, as well as lawyers for Court Martials, political problems, etc for active duty servicemen:

AFSC: 427-2533 by appointment.
CADRE: 664-6895
MCDC: 427-3350

AMERICAN FRIENDS SERVICE COMMITTEE - 427-2533.

CHICAGO AREA DRAFT RESISTERS: 519 West North, 664-6895.

MIDWEST COMMITTEE FOR DRAFT COUNSELING : 427-3350.

NORTH SIDE

All Saints Church, 4550 N. Hermitage. LO 1-0111, 4 pm to 6 pm Thursday evenings.
Wellington Ave Draft Counseling: Wellington Ave Congregational Church, 615 Wellington. 935-0642. Tues 6:30 to 8 pm, Sat. 10-10.
Uptown Draft Information Service: Hull House, 4520 N. Beacon, 561-8033. Mon. nite. CADRE: 519 W. North. 664-6895.
Ravenswood-Uptown Interfaith Fellowship. Barry Methodist Church, 4754 N. Leavitt, 784-3273, Tues, Thurs 7-10pm, Sat. 10am-noon.
Lincoln Park Draft Counseling - 600 W Fullerton, 248-8828. 7pm to 10pm Monday to Thursday.

SOUTH SIDE

Chicago Black Anti-War, Anti-Draft Union. 446 S. Michigan Ave, 11am to 6pm daily. 300 E 39th St (YWCA) 7 to 9pm Tues, Thurs.
Hyde Park Draft Information Center: 5615 S. Woodlawn. 363-1248. 7-10 pm, Tues, Thurs, Wed.

Mandel Legal Aid Clinic, 6020 S. University, 324-5181 by appointment, Tues & Fri.
South Side Draft Information Center: 2355 W. 63rd, 2nd Floor. 925-3686.

Roosevelt University Selective Service Counseling Organization, 430 S Michigan Ave. Rm 204. 341-2016 by appointment.

WEST SIDE

Lawndale Draft Counseling Program. 277-3140 or 762-2010 after 6 pm.
Austin Draft Counseling Center. 4842 W. Madison 626-9385 Tues & Thurs 8-10 pm.

SUBURBS

Gary - Lake County Draft Information Center, 3525 Jefferson, (219) 887-5497.

Evanston - Peace and World Affairs Center, 926 Chicago, 475-2260.

Maywood - West Suburban Draft Counseling Center, 100 S 19th Ave, 344-2343.

Lombard - Draft Counseling Center, 1 South Park, 2nd floor, 629 - 9146

La Grange - Area Draft Information Group, 24 West Burlington. 352-6677.

Techny - North Shore Draft Information Group, Divine Word Seminary, 1835 Waukegan Rd., 272-2700, Tues, Thurs 7:30-9:30 pm.

Naperville - Council of Churches Information Center, 34 S. Washington. 355-0210, Wed, Thurs. 7 pm by appointment.

Oak Park - Village Draft Counseling Information Service, 1st Presbyterian Church, 931 Lake St. 383-1872, M, W, Th, 7 pm.

FREE CITY EXCHANGE
Kool Aide 12 E Walton 281-7197
Y.A.T.S. 664-0505
Youth & Community Outreach 775-2211

The Depot 383-1872
Sunshine Aide 2440 W 59th 955-9347
Looking Glass (runaways) 1725 W Wilson 767-1565

Grace Church (runaways) 555 W Belden 334-2601
Alice's Revisited 950 W Wrightwood 929-3553
Seed 950 W Wrightwood 528-4250

Rising Up Angry 929-0133
Chicago Defender 472-1791
Second City 2120 N Halsted 225-2400

Chicago Journalism Review 549-8760
Radio Free Chicago 644-5255
People's Info Center 2154 N Halsted 273-3330

Job Co-op 3212 Broadway 549-8626
N Side Coop Ministry 549-1631
WOMENS LIBERATION 281-0690

Womens Liberation Union 927-1790
S Side Womens Ctr - 5655 S. University
La Dolores - 2150 N. Halsted 935-0364

Chicago Womens Liberation Union
2875 W. Cermak 927-1790

MDM 1303 Morrow 689-2525
Black Panther Party 42nd & Indiana 924-6575

Concerned Citizens 2512 N Lincoln 348-6842
IWW 2440 N Lincoln 549-5045

Young Patriots 4403 N. Sheridan 334-8957
LADO 2353 W. North
Young Lords 834 W. Armitage

Pontiac Four Def Comm 542 S Dearborn 922-8234
Chi Peace Council 343 S Dearborn 922-6578

Peoples School 4409 Sheridan 561-6737
Student Mobe 407 S Dearborn 922-1068
YSA 248-8082

GAY LIBERATION
Chicago Gay Liberation 525-5268
U of I Circle Campus day 663-2645
night 528-0564

Roosevelt U 525-5268
Women's Caucus 642-7476
Mattachine Midwest 334-2244

Third World Gay Revolutionaries 472-2967
U of Chicago 493-5658

Breadbasket 548-6540
Men Against Cool 477-9771

Comm. of Ret. Vol. 840 W Oakdale 477-3340
Community Legal Counsel 726-0157
Lincoln Pk Rights Center 525-9775

ACLU 6 S. Clark 236-5564
People's Law 2156 N Halsted 929-1880
Counter Culture Law Project 649-8576

Mental Health Clinic 1900 N Sedgwick 642-3531
VD Clinic (free) 27 E 26th St 842-0222

Student Health Org 1613 E 63rd
Young Patriots Clinic 4408 N Sheridan 334-8957
Planned Parenthood 185 N Wabag 726-5134

Young Lords Clinic 834 N Armitage 549-8505
Fritz Engelstein Health Ctr 348-6842
Abortion Counseling 643-3844

TRIAL - 2150 N Halsted 248-1600
Black Panther Helath Clinic 522-3220
Englewood Health Clinic 140 W 62nd 955-3220

Centro Para Salud Del Pueblo 276-0900
Benito Juarez Clinic 1831 N Racine 243-4844
Dial A Beating 11th & State PIG-4000

Police Emergency 765-1313
Audy Home 2240 W Roosevelt 633-2200
Cook County POW Camp 2600 Calif 523-0101

IN THE NIGHT KITCHEN

By far the most popular book around the SEED office these days is a FANTASTIC children's picture story by Maurice Sendak called "In the Night Kitchen." (Harper & Row; \$4.95). Sendak is a genius, and his books (remember "Where the Wild Things Are"?) are incredible mixtures of fantasy, dreams, rhythm, allusion, poetry, charm, and amazingly inventive graphics.

This story tells of Mickey, who was awakened one night by strange noises and fell through the dark into the light of the night kitchen, where he's almost baked into a cake by three Oliver Hardy bakers, but finally declares his autonomy ("I'm not the milk and the milk's not me! I'm Mickey") and saves the day by fashioning an airplane out of dough and fetching milk for the morning cake ("I'm in the milk and the milk's in me. God bless milk and God bless me!").

The night kitchen is a city composed entirely of food packages and utensils, and Mickey's relationship to it is entirely sensual. (That is, he falls out of his clothes into a huge bowl of dough which engulfs him, and in which he's stirred, scraped, steamed and baked. He falls into another mound of dough and "He kneaded and punched it and pounded and pulled" till it becomes an airplane. And he dives into the large bottle of milk and becomes one with it. Kids will find it easy to relate to this kind of sensuality (and will no doubt be somewhat aroused by the hero's nudity); for older people it will be harder to plug into the story emotionally, since it requires unusual degrees of awareness and openness. The challenge is difficult but rewarding -- who said children's books have to be simple?

Unfortunately Sendak's work is an exception -- most books for young people are mindless and, even worse, tools to teach awful social concepts. It is tremendously important at this point that the counter-culture begin to produce its own children's books and toys -- an alternate society is not built on dope alone. Collectives for this purpose would be really great -- artists and writers working together, even if they had to produce single copies of the books by hand. Perhaps a central library could be set up someplace like Alice's so the books and stories could be circulated.

There are some groups around the country trying to do things along these lines. One such group is "Lollipop Power," which "is writing and illustrating books which emphasize a wide variety of choices upon which young children may build their images of themselves and the world." For more information, write to Lollipop Power at: P.O. Box 1171, Chapel Hill, North Carolina 27514.

-- Leon



McGUINNESS FLINT



BEST SELLERS-GIANT SAVINGS

Calendar

This Calendar is current. Please send listings for future issues to ;Calendar,c/o Seed,950 W. Wrightwood.

Community

SURVIVAL THROUGH CELEBRATION—Intensive seminars on building celebrative communities... Open to groups that are committed to offering, through their own congregations, alternative styles of worship and celebration during the coming year. Grace Lutheran Church, 555 W. Belden, 549-1002.

SACRED SATSANG CEREMONY. We're raising the Christ Vibration together Sat. Feb. 20, 1909 N. Mohawk, 3rd fl. at 7:00 PM. For psychic and other info call 337-0579.

THE DC 12 DEFENSE COMMITTEE is helping defend a group of gay liberationists busted in Washington during the RPCC. This is a landmark case, potentially setting multiple precedents for homosexual rights. For more information, or to contribute money or moral support, please call 472-5852.

HUEY'S COMMING - Feb. 21. For information call 738-0778. Contribute to the Black Panthers.

Chicago Gay Liberation holds sessions for new members on Thursdays at 7:30 p.m. at 2942 N. Clark. If you are interested in Gay Lib experiences or just rapping with other gay people, drop by. Everyone is welcome. For more information, call 373-1420.

Chicago Gay Alliance holds rap sessions every Thursday at 8 p.m. at 1909 N. Mohawk. Business meetings are 3 p.m. Sundays at the Lincoln Park Presbyterian Church, 600 W. Fullerton (use the Geneva St. entrance). All meetings are open, everybody is welcome.

music

RICHIE HAVENS - Sat. Feb. 27. McGraw Memorial Hall, Central and Ashland in Evanston. * 8 pm. \$3.

FOLK SONG SING-A-LONG! Sunday Feb. 21 at 7:30 pm. At Christ ZMethodist Church, 600 Deerfield Road, Deerfield. 945-5321.

THE BARBAROSSA, 1117 N. Dearborn, has folk music every Friday and Saturday nights. Fridays at 10:30 and 12:30; Sat. at 10:30, 12:30 and 2:00 am. Also features a bar and chess playing. Call 944-8959 for further information.

THE QUIET KNIGHT, Belmont and Sheffield, presents the McIan-Forrest Stage Group every Monday night, the Siegel/Schwall Blues Band every Tuesday night. In addition, they have special weekend programs, including Spider John Kerner on January 27. For show times and prices call 348-9509.

Alices, 950 W. Wrightwood, is open only on weekends during Feb. Beginning March 1st they are open every night but Monday.

Feb. 19-20 - John Little John with Jimmy Rogers
Feb. 26-27 - Johnny Young Blues Band
March 5 & 6 - Otis Rush Blues Band
March 12-13 - Carey Bell
March 19-20 - John Little John
March 26 - 27 - A.A.C.M. (jazz)
Sundays in March - Big Joe Williams and open stage.
Sun. March 14 - Benefit for the I.W.W.

Most performances at 8:30 (\$1.00)

Blue Gargoyle, 5273 S. University, presents the Otis Rush Blues Band Feb. 28 at 8 p.m. \$1.00.

WISE FOOLS PUB, 2270 N. Lincoln, features music and movies. Their schedule includes:

Mondays - McLuhan, jazz-rock
Tuesdays - Odell Brown
Wednesdays - Bluegrass with the Lake County String Band
Thursdays - Wilderness Road
Fridays and Saturdays - Chicago Blues
Sundays - Free movies
Donation - \$1. For more information, call 929-1510

FEBRUARY 21 - Benefit for Alice's Revisited. With Muddy Waters Blues Band; Sam Lay Blues Band with Lucille Spann; Big Joe Williams; Wilderness Road. / pm till midgnith at the Body Politic
Big Joe Williams; Wilderness Road. 6 pm till midnight at the Body Politic, 2259 N. Lincoln. Donation - \$3 at the door, \$2 in advance. Tickets available at Alice's 950 W. Wrightwood.

FEB 19 - Rod Stewart/SMall Faces/Savoy Brown/Grease Band. At the Syndrome (ugh). 8 pm.

CHICAGO BLUES SCENE (usually on weekends)
People should keep in mind that after years of oppression, some of the people who frequent these clubs may be overly prone to making value judgments based solely on skin color.

West Side
Washburn Lounge—Hoyne and Washburn Avenue Lounge—2841 W. Madison
Texas Lady—3135 W. Cermak
The Full Note—Ogden and Sawyer
Turners—39th and Indiana
Don's Cedar Club—Milwaukee and Division

South Side
The 1125 Club—1125 W. 59th
Expressway Lounge—72 E. 55th
Stardust Lounge—1253 W. 79th
Club Alex—1815 W. Roosevelt
Tom's Musicians Lounge—Roosevelt and Fairfield
Big Dukes—2500 W. Roosevelt

Peppers Blues' Lounge is moving from 43rd St. to 1321 S. Michigan, opening Feb. 20.

NOH THEATRE OF JAPAN, at the Auditorium Theatre, on Sat. Feb. 20 at 8:30 and Sun. Feb. 21 at 3 p.m. Call 922-2110 for reservations and information.

GOODMEN THEATRE, 200 S. Columbus Drive - "The Night Thoreau Spent in Jail" until Feb. 21. Beginning March 9 is "Marching Song" by John Whiting. 2 p.m. Thurs., 7:30 Tues-Thurs & Sun., and 8:30 Fri and Sat.

GOODMAN CHILDREN'S THEATRE, 200 S. Columbus Drive, "Alice in Wonderland" Sat. & Sun. at 11:30 a.m. and 2:30 p.m.

GOODMAN STUDIO THEATRE, 200 S. Columbus Drive, "Memorandum" by Jacob Havel, beginning Feb. 29. Limited seating only. To make reservations and get prices on all performances at Goodman theatres, call CE 6-0780.

OLD TOWN PLAYERS 1718 N. North Park. Premiere of "Goodnight Mrs. Puffin", an English comedy. Fri & Sat. at 8:30 p.m. and Sun. at 7:30 p.m. Tickets \$2.00. For reservations call 645-0145.

NEW TRIER WEST presents "Oh What a Lovely War," by Joan Littlewood. On Weds. (March 3 & 10th) and Thurs (March 11 & 4) and Fri. (March 5 & 12) and Sat. (March 6 & 13). 8:00 p.m. Tickets are \$2.00, seats unreserved.

LINCOLN PARK PRESBYTERIAN CHURCH, 600 W. Fullerton presents "Things That Go Bump in the Night" by Terrence McNally. Every Fri. Sat. and Sun. through March 28, at 8 p.m. \$2.00 regular price, \$1.00 students. Call 248-8288 for reservations.

CHICAGO CIRCLE PLAYERS, Univ. of Ill., presents "The Bacchae," Feb. 17, 18, 20, 24, 25, 27 at 8 p.m. 62 E. 11th St. \$2.00; students and faculty of any university \$1.00. Call 663-8799 for info.

LATIN SCHOOL OF CHICAGO, 59 W. North Boulevard (theatre entrance on Clark Street), presents "The Lilies of the Field" Fri. and Sat., Feb. 19 and 20. 8:30 p.m. Admission \$1.00.

THE CHICAGO EXTENSION presents Improvisational theatre. Sundays at 8:30 at the Body Politic, 2259 N. Lincoln, and beginning in March at Alices, 950 W. Wrightwood, on Wednesdays at 8:30.

THE CIVIC THEATRE, 20 N. Wacker, presents "The Me Nobody Knows," a Broadway rock musical. Mon. through Sat. at *8:30. Wed. and Sun. at 2:00. Prices run from \$4.00 to \$7.50. Call RA 6-7890 for further information.

THAT STEAK JOYNT has a play, as well as food.= it's "Picasso's Moustache" and is at 9 p.m. on Sun. and Tues-Thurs. At 11:30 on Fri. and Sat. Call 943-5091 for reservations.

KATHLEEN MULLADY MEMORIAL THEATRE, 6525 N. Sheridan, presents "Waiting for Godot" as performed by the Loyola Theatre Dept., Tickets \$3.00; faculty and students \$1.50. Call BR 4-3000, ext 638.

KINGSTON MINES THEATRE COMPANY, 2356 N. Lincoln, presents "Two By Leonard Melfi," Performances Wed. and Thurs. at 8:30 p.m. Admission \$3.00. For reservations call 525-9893.

FREE THEATRE, 3257 N. Sheffield Ave. presents "Achilles" every Sunday at 7 and 9 p.m. and Mon. at 7:30 and 9, through February. Admission free. Call 929-6920 for info.

THE ORGANIC THEATRE, 2259 N. Lincoln presents "Candide" Wed. to Fri. at 8:30 Tickets are \$2.50. Sat. at 10:30, tickets \$3.00, students \$1.50 For reservations call 477-1977.

JANE ADDAMS THEATRE, 3212 N. Broadway, presents "101 st." Fri. and Sat. nites at 8:30. Admission \$1.50.

AUDITORIUM THEATRE presents the Inbal Dance Theater of Israel on Sun. Feb. 28, 3:00 p.m. On Wed. March 3 at 8:30 p.m. the Alvin Ailey American Dance Theatre is featured. Tickets range from \$6.00 to \$2.25. Phone 922-2110 for reservations and info.



Feb. 19 - at the Blue Gargoyle, 5655 S. University, presents "The Pawnshop" and "One A.M." with Charlie Chaplin, 8 p.m.

UNIVERSITY OF CHICAGO, Quantrell Auditorium, 2nd Floor, 5811 S. Ellis:
2/16 7:15 pm - 'The Shanghai Gesture' (Von Sternberg) & Gideon of Scotland Yard' (John Ford).
2/17 - 8pm 'It's a Wonderful Life' (Frank Capra, w/ Jimmy Stewart). 'Surprisingly good' - Seed.
2/19 - 'Touch of Evil' (Welles). 'A must'-Seed. 7:15 & 9:30.
2/23 - 'Flamingo Road' at 7:15 & 'Ramrod' at 9pm.

2/24 - 'Ruggles of Red Gap' & Entracte' 8pm.
2/26 - 'Au Hasard Balthazar' (Bresson) & 'Guernica' (Resnais). 7:15 & 9:30.
3/2 - 'Decision at Sundown' & 'Brainwashed'. 7:15 & 9:30.
Call 753-2898.

THREE PENNY CINEMA 2424 N. Lincoln.

'Going Down the Road'

BIOGRAPH THEATRE, 2433 N. Lincoln. 348-4123.

through Feb. 18 - 'Head' with Frank Zappa, Sonny Liston; 'Easy Rider'.

Feb. 19-25 - 'If...'; 'Happy Alexander'.

Feb. 26 - Mar. 4 - 'The Daydreamer' (Hans Christian Anderson): 'The Stranger'.

MARCH 4 - Magic Lantern Society at the Museum of Contemporary Art, 237 E Ontario. Films by Emshwiller, Anger, Baillie, others. Call 332-1390 for info. 9pm. \$2. \$1 for students & faculty.

BRYN MAWR THEATER 1125 W. Bryn Mawr -LO 1 - 8074.

Feb. 12 - Feb. 25 - Hello Dolly.

Feb. 26 - Monte Walsh & The Travelling Executioner. Adults only \$.60. Children \$.50.

BATTLE OF ALGIERS - Feb. 19 at 8pm Little Theatre, Downers Grove High School South, 63rd and Dunham, Downers Grove. Killer film by Pontecorvo. \$1.50. WO 8-0232. 'Four stars' -Seed.



CLASSES



On-going classes in self-defense for women are being held on Thursdays, 6:00-7:00 at the IWW Hall, 2440 N. Lincoln, and Saturdays, 3:00-5:00 at Ida Noyes Hall, University of Chicago, 1212 E. 59th St.

Paul Oscher, harp player with Muddy Waters Blues band & other members of band will be offering classes in guitar, piano, harp & drums. Call 624-3641 for further information.

Chinese Gung-Fu is an esoteric science of self-defense that aims to create a divine man and woman. Parkway Community Center, 500 E. 67th St. Call John Thomas, 493-1306 for further information.

THE PEOPLE'S SCHOOL, 4409 N. Sheridan, is having liberation classes, featuring courses in philosophy, music, the occult, photography, street medicine, earth class, Afro-American history, creative writing, etc. Mondays through Thursdays, and FREE. For further information call 561-6737.

CREATIVE MARXISM: Alternative futures for America, Sundays at 4:00 and Tuesdays at 7:30. A seminar dealing with ecological and technological possibilities for America's future, and the relevance of Marxism. Call 348-7119 for location and further details.

OLD TOWN SCHOOL OF FOLK MUSIC, 909 W. Armitage Ave., has classes on guitar, banjo, mandolin and dulcimer. Call 525-7472 or 525-7621 for further information.

THE COUNTRY PHOTOGRAPHY WORKSHOP has classes for beginners and advanced students who want to learn to use their heads as well as their cameras. Call 248-9294 for further information.

VILLAGE SCHOOL OF FOLKMUSIC, 631 Deerfield Road, Deerfield, Ill., teaches courses in traditional American folk music (guitar, banjo, autoharp, mandolin, voice, dulcimer and recorder). The school also has a complete selection of instruments, music books, and accessories. For further info, call 945-5321.

THE ALTERNATE UNIVERSITY at Circle Campus. A wide range of learning experiences (poetry, ring-making, self-defense, Chicago "culture," guerrilla theatre, and much more). Contact the Hartford Committee, 317 Chicago Circle Center, 663-4651, if you would like to teach a course or obtain a timetable.

LA DOLORES CENTER, 2150 N. Halsted Ave., sponsors community services for women, including Women's History Workshops every Thursday at 8:00. The Women's Revolutionary Art Co-op meets every Wednesday at 7:30. It's based on the idea that anyone can be an artist and tries to help increase natural artistic ability. For further information, call 935-0324.

Get Well, Lenny Bruce

CUBA FOR BEGINNERS

by RIUS



is a trippy history book done by a Mexican artist

Starting with

AS EVERYONE KNOWS, CUBA HAS ALWAYS BEEN IN THE SAME PLACE. EVEN COLUMBUS FOUND IT ON OCTOBER 28, 1492 AND SAID: "THIS IS THE MOST BEAUTIFUL LAND MY EYES HAVE SEEN..." WITH THAT SAID, HE TOOK POSSESSION OF THE ISLAND IN THE NAME OF QUEEN ISABEL AND SET UP THE CUSTOMHOUSE...



Rius traces the colonial past from



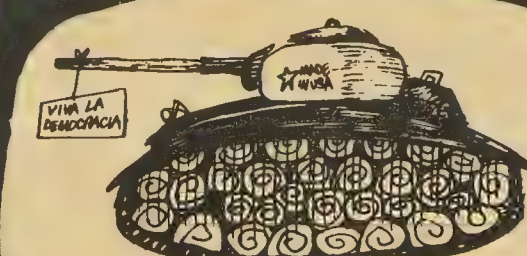
through



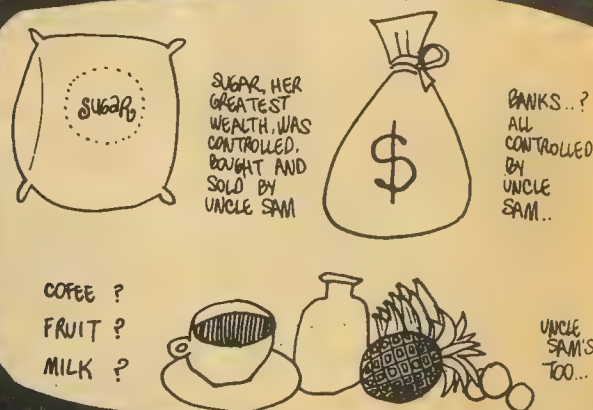
and



THE LOGICAL PRESIDENT FOR CUBA WAS THE HERO AND GENERAL MAXIMILIANO GÓMEZ. BUT... HE WAS RADICAL AND NEGRO!!! SO, UNITED STATES PUT IN ONE OF ITS MEN: TOMÁS ESTRADA PALMA, WHO RECEIVED ORDERS DIRECTLY FROM WASHINGTON... AND HIS SALARY, ALSO...



BUT, WHO NEEDS VOTER SUPPORT WHEN YOU HAVE TANK SUPPORT?



IN THE COUNTRY, THE PEOPLE WERE NOT EVEN OWNERS OF THE LAND THEY WORKED. THEY HAD NO SCHOOLS, NO HOSPITALS; 10 THOUSAND TEACHERS WERE NEEDED AND ILLITERACY REACHED 43% (1950)



ALTHOUGH THIS MIGHT BE BORING... WHO OWNED THE HOTELS, THE TRAINS, THE OIL, THE CASINOS, THE TELEPHONES, THE COMMERCE AND EVEN THE BASEBALL PLAYERS...?

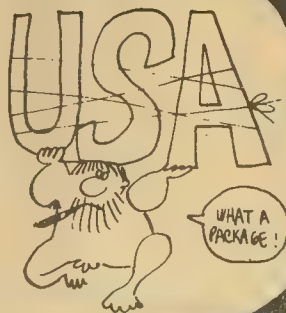
YEAH, YEAH... YOU GUESSED IT...

CUBA WAS AN "ALL-AMERICAN" COUNTRY!

THE CUBAN REVOLUTION THAT "WAS GOING TO DIE IN A YEAR", AS THE AMERICAN EXPERTS SAID, HAS DONE A LOT OF THINGS.



Rius doesn't just condemn the stupid and unjust actions of the people who control the United States. He also lays out the story of a people who made a revolution against a small clique of ripoffs and the...



URBAN reform

THE ONLY REFORM OF ITS KIND MADE ANYWHERE IN AMERICA, NORTH OR SOUTH, BY TAKING SUPERFLOUS HOUSES FROM THE RICH (PAYING THEM THE COST) AND GIVING THOSE HOUSES TO THE POOR...

AGRARIAN REFORM

THE MOST COMPLETE IN ALL LATIN AMERICA...

POLITICS



THE CUBAN REVOLUTION SMASHED (AND SWEEP AWAY) THE OLD POLITICAL APPARATUS, GOT RID OF THE SENATORS, (INCLUDING SOME LOBBYISTS FROM THE US), GOVERNORS AND THE DEPUTIES AND CREATED A COLLECTIVE POWER OF THE PEOPLE... ELECTED BY THE PEOPLE IN FARMS, FACTORIES AND UNIVERSITIES...

SO, WHAT DO WE "NEED" ELECTIONS FOR...?

After looking through the 200+ pages of cartoon story, you'll understand and be more into supporting the many countries all over the world who are saying

and to hell with the USA!



Rius has revolutionary criticism for all aspects of the Cuban revolution, from Che on down

Che

AN ARGENTINE DOCTOR, WHO KNEW AS MUCH ABOUT ECONOMICS AS LYNDON B. JOHNSON KNOWS RUSSIAN, BUT HAD MANY IDEAS - NOT ALL OF THEM GOOD FOR CUBA - AND ENTHUSIASM...



but his book is as thoroughgoingly radical as it is well-written and humorous.

BUT THAT IS NOT ALL. THERE ARE A LOT OF LITTLE THINGS IMPOSSIBLE TO FIND IN ANY OTHER LATIN AMERICAN COUNTRY:

LIKE THE HONESTY OF THE GOVERNMENT...



The book costs \$1.95 and can be ordered from the Guild Bookstore, 2120 N Halsted or the Pathfinder Press, 873 Broadway, New York 10003. It may still be available in newspaper form (Leviathan special edition) at Head Imports, 2445 N Lincoln.

INTERCOURSE

GIGS

I will truck you and your shit anywhere in my Dodge van for reasonable compensation. Call 281-2299 after 5, leave message for Gary.

I am looking for work. I am a 30 yr old female tax resister. Sharon 764-1124.

Young man desperate for job will do almost anything. 882-4139, Skip.

Need job will do anything, almost. Box 006, Seed.

Desire employment, please call 468-1527.

A PEOPLES LOBBY Concerned students and citizens to perform clerical, research, promotional duties for social action projects organized around mankind issues (pollution, poverty, nuclear war, over-population, etc). Perm. & Temp positions. Hours-days flexible salary negotiable but not comparable to that of commercial ventures involving similar work. Volunteers welcome 955-5336.

Help! unemployed, need work, can do carpentry, electrical, plumbing, masonry, repairs, painting or what have you. Theodore, 583-4240.

NEEDED

Art supplies of any kind needed at Joliet Prison. Please send to: Illinois State Penitentiary, Stateville & Lockport, Joliet.

The Co-op school that created p. 30 in this issue is looking for a place to have classes, preferably two rooms in Hyde Park. Call 667-2338, ask for John.

Red Star Press people need a hot plate, truck and/or engine, paint, tables, cabinets, rugs, fluorescent light fixtures, electrical and plumbing items, tools, \$, help, and community support!! Call 248-3573 or leave message in other seed box at Seed. Can you help us?

We are gathering books to bring to a ghetto school in Chicago. Your old books are badly needed. If you can help us, call Debbie, 456-2926, weekdays 4-10, Sat., Sun. anytime.

Haymarket Streetsheet needs donations of money and mimeo supplies, especially paper. Send or bring to J. Taylor, IWW Hall, 2440 N. Lincoln, Chgo 60614

Wanted: Information on how to get a discharge without brig time. General or Undesirable O.K. Need to get out badly—HELP!! Pvt. Robert J. Phillips, H7MS-17 AMD, 1st MAW (Rear), Iwakoni, Japan, FPO San Francisco 96602

Wanted: four to eight people to help buy farm betw Milwaukee-Madison-Chgo triangle. Need money & hard workers willing to stick to it. NO inorganic dope, promiscuity, moochers, loafers, YES people who want to teach & learn. OK pets, kids. For info or reply, write: D.C. Ledford, Box 404, Sandburg Halls, U. of Wis.—Mil., 3400 Maryland Ave., Milwaukee, Wis. 53211

Wanted: two pieces of luggage at least 20". Will buy cheap or take as a donation. Terry 489-1233

Wanted: Any empty soft drink cans will be used for a ceiling. All cans would be gratefully accepted. Please send to 14040 Garfield, Detroit, Mich 48239.

Wanted: any good photos taken at recent Neil Young concert. Sun-Times glossies also appreciated. Marc Bergman, Box 206, MacMurray Col., Jacksonville, Ill 62650.

Wanted: name and address of young chick who lent straight-looking dude 34¢ for train faire home. Was accompanied by another dude. Box 500, Seed.

Info wanted on any religious groups doing alpha-training for meditation—direction with EEG boxes. Janita Rice, 1290 Anne St., Parkersburg, W. Va. 26101.

Attention writers: We need new avant-garde scripts and productions for filming by a campus cinema guild. Fee paid for accepted material. Do not send original manuscripts but copies. We can not be held responsible for scripts lost in the mail. Send to: Bruce Popka, The Boiler-maker, Purdue U., 2233 171st St., Hammond, Ind. 46323.

CRAFTS

A nyone who could dig putting crafted work, leather, jewelry, clothes, etc., in a headshop already going, contact Chris or Dana at Apostrophe "S", 3207 W. Lawrence or call 588-6993. We can do it on consignment only, at present.

Opening soon, a new arts and crafts and junk store. Will take things on consignment or for cash. Need a variety of unusual items. Call Chay after 6. 348-9294.



"The Wedding Night of Pigasus"

RIDES

Going to Mardi-Gras? I need a ride. Will share expenses. Norm at 281-2802.

Help! Two girls need a ride to the vicinity of NY state or Penn., around mid or late Feb., or early March. Call Linda 583-7421 Mon, Tues, Thurs., or Fri, betw 3:30 and 5:30 only.

Ride wanted to San Francisco by Feb. 27. Have no bread. Joe, box 600.

Wanted: will pay for plane ride with someone flying to Portland, Ore. or other pacific NW city around March 18-19. Or else, want to buy or rent under 22 ID's along with youthfare card. Will pay \$20. 274-0299, Jerry.

Try ing to get to West Coast, pref Los Angeles, as soon as possible. Would like ride. will share driving, costs, conversation, etc. Elaine 752-8256.

RIDE BOARD—if you need a ride or if you need riders to share expenses, call 334-7668, \$1.

CRIBS

Two-story house wanted with at least four bedrooms, workroom, sitting room, two baths, garden, and sun porch in Lincoln Park area. under \$300 rent, call 549-8814 afternoons and evenings.

We're out to beat the high cost of living. Fun loving, moder-thinking affectionate couple want to share their apartment near Park Forest with similar couple or female. 748-2020 Bob or Carol.

Anyone needing a person to share Apt with in Lincoln Park area please call John Taylor, IWW. 549-5045.

Hip, open couple finding it hard to make rent alone on huge far out east Rogers Park apt. Want hip single or couple to share our home. 973-1213.

Apt wanted to sublet furnished in July or August in Hyde Park or North, no further than 1600. contact Tony evenings 483-8240.

Law student needs a place to live and study. very limited budget. please call Jeffrey at 525-8123.

Have nice apartment in Evanston, seeking female roommate. 491-9463.

This is a community bulletin board, not a classified ad. We are trying to eliminate the legions of crap, and sexist ads. We still cannot accept the ripped-off let us know. Not all notices can be reprinted. If your ad is dated, send it in about one month. Ads aren't accepted over the phone—bring them in a phone number and/or address where we can reach you if there is a question. We will be withheld for the asking. We may assign Seed box numbers to ads of a possibly poor quality to eliminate crank phone calls, etc. You may request a box number. Any more questions?—call Marlene at the Seed.

Magnetic tapes for IBM Magnetic Tape Selectric (MT-ST) for sale, brand new \$10 a piece. Box 300, Seed.

21" portable TV with filter screen, lat 70 model rarely used. \$125 or best offer. Terry 489-1233.

For Sale: Bass Guitar and Amp. \$175, orig \$400. RO3-8882.

For Sale: Hilgen 100 Watt Amp with 15" bass pkr and hollow body, double pickup guitar. call 472-0993 before 4 pm.

For sale: Seeburg Juke box circa 1938, holds 12 78 rpm records, needs only replacement of tubes to work, \$50. Also, large cabin trunk used only once, four years ago, \$75. 549-8814 afternoons and evenings.

MESSAGES

Marc—remember field museum?—Mary

To the Yellow Peril: Mac misses you. Come visit, "armed."

Cindy—let us know if you're OK. Please call your dad collect at work or call home. Sandy, Chris, and Kim miss you. We all love you and want you back. Dad & Mom.

Marie—just cause we can't live together don't mean we can't love forever. Do your thing, stay beautiful. It's nice seeing you in Madison now and then, Midge.

Jon—happy birthday. I hope you get a clock radio. eelaram.

Eileen Gross—We know everything and we understand. We love you dearly. Mom & Dad.

Julie—It is urgent that you call home, collect, at once. Mother, V.B.

Jeff Hill from around Monmouth, or anyone knowing his whereabouts, please write to Charmaine or George at 315 N. Lincoln, Westmont, Ill. We miss you and your music. Love, Char.

I love you freeks and Torrey & Jon & Kirk & Cindy & Brett & Tom & Cathie of Neenah. Barb.

Marilyn Craig or persons who know her (as Billy Ann or Bobby or Leila, perhaps):

Your parents are very worried about you, especially because of your knees, and because you should not be without your medication. If you do not wish to return home they are willing to make arrangements for you. Please call home or Sounding Board 414-421-2700. Pathfinders 414-271-1881 in Milw. Yours are also very worried and unharmed.

MUSIC

Guitarist wanted to teach enterprising young man how to play folk & rock guitar. Wanted for free or very cheap. Charly 666-9621.

Long-hair straight with heavy musical background wants to play with rock group. Ten years experience playing piano with jazz groups, also experience performing folk guitar. Write, arrange, book, carry 3 times my weight in equipment, sing, and know the business. Am good money manager. Chuck, 2161 W. 171st, Hazel Crest, 335-1873.

Starting a band, we need an organist, bass guitar player, male and female lead singers, girl tamborine player. If interested call Nancy, NE 1-8386 betw 5 pm and 10pm. Must have own equipment, will be paid.

Lead guitarist looking for people to form a group. Call Steve 219-938-1325/1205 Wells, Gary, Ind.

Folk guitarist looking for same who would be willing to work together. 468-1527.

Looking for a good fiddle player and a flute player. Call Dave at ME 7-1677 after 6 pm.

Electric violin player wants position with rock group. Earl, 801 NE Jefferson Ave., Peoria, 309-673-7051.

Heavy Hyde Park band needs a good keyboard player who can vocal too. Call Karl at 643-2599, or Pres at 483-4933.

Sax and trumpet players wanted for rock-jazz group, should have at least 2 years experience. Call Bob Jr. 276-6337 or Ray 829-5271, 5-9pm.

Quiet folk-rock guitarist wishes to meet other guitarists of similar natures in hopes of coming out of our shells and playing together and maybe even forming a rock group. Tom 489-5950.

Seeking 33 organist look. Call 544-0704 or other members. Contact: John, Apt. 1, 1111 W. Morse.

For a list of Chicago rock bands, call 489-5950.

For a list of Chicago rock bands, call 489-5950.

For a list of Chicago rock bands, call 489-5950.

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106EM

M-E 8PM-12

the Fox



is Wild



We have hip clothes from 'round the world....

Head things, too.... So be sure to stop in and

'take a good look around you....'

Monday and Thursday 12 to 9:30

Tues, Wed Fri & Sat 9:30 to 5:30

3241 North Ashland Avenue

WE WANT YOU TO JOIN OUR FAITH AS AN

ORDAINED MINISTER

with a rank of

DOCTOR OF DIVINITY

"And ye shall know the truth and the truth shall make

you free."—John 8:32

We want men and women who believe as we do, to join us in

the holy search for Truth. We believe that all men should seek Truth by all

just means. As one of our ministers you can:

1. Ordain others in our name.

2. Set up your own church and apply for exemption from

property and other taxes.

3. Perform marriages and exercise all other ecclesiastic

powers.

4. Get sizeable cash grants for doing our missionary work.

5. Seek-draft exemption as one of our working missionaries.

We can tell you how.

6. Some transportation companies, hotels, theaters, etc., give

reduced rates to ministers.

GET THE WHOLE PACKAGE FOR \$10.00

Along with your Ordination Certificate, Doctor of Divinity and I.D. card, we'll

send you 12 blank forms to use when you wish to ordain others. Your ordina-

tion is completely legal and valid anywhere in this country. Your money back

without question if your package isn't everything you expect it to be. For an

additional \$10 we will send your Ordination and D. D. Certificates beautifully

framed and glassed.

Send To: MISSIONARIES OF THE NEW TRUTH

Box 1393, Dept. S, Evanston, Illinois 60204

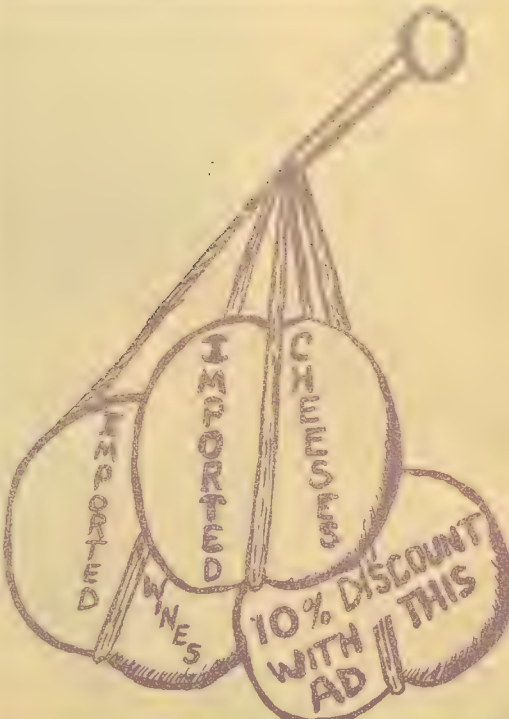
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Address _____ \$20 encl. ☐

(deluxe frames)

City _____ State _____ Zip _____



QUESO LTD.

2465 LINCOLN

MUSIC IS NEWS

Brinkmanship. Futureshock.
Where's the level?
We look to music, find
at least temporary surcease.

Joy of Cooking: From Berkeley, memorable, ecstatic and delicious. Two girls—Terry and Toni—serving up some of the tastiest vocals on microgroove platter or tape. Truly a joy, in all possible ways.

Seatrain: Now busily touring the nation, Seatrain has taken on an ever-larger, ever-more-enthusiastic group of passengers. Easy to climb aboard and ride with this country-jazz-mellow-righteous sound.

Fred Neil: Legendary and forever. Beyond all dreams. This new Fred Neil album—a monumental event—was, in part, recorded live in Woodstock. Think of the best songs you know, then hear them for the first time, on *Other Side of This Life*.

Tim Rose: From "Hey Joe" to the now of *Love, A Kind of Hate Story*, he wears his song as if despair and a thousand bitter mornings had woven it. Tim Rose, lover, gypsy; "It's just singing and living right that matters."

Erik Satie: Newly and never-before recorded, *The Irreverent Inspirations of Erik Satie* is a gallimaufry of the fascinating composer's piano and orchestral music; songs and instrumental pieces; and musical comedy. A trip worth the taking.



on Capitol
and
Angel



Fourth in a series of six drawings
commissioned by Capitol from John Van Hamersveld.



FOOD FOR ALL

ALL FOR FOOD



We all need food. We need food whether or not we can afford it. Co-op. Short for cooperative. We get together with other people and purchase our food as a group. Avoiding profit-monger supermarkets. Large quantities-lower prices. Wholesale. We save money. We eat better. How does it work.

In Chicago there are over 40 groups of people who buy their food together. Their structures vary from neighborhood groups, groups of friends, communes to people who have come together for the sole purpose of buying their food together.

Each food co-op has at least one weekly meeting to divide the various responsibilities, to order food and to distribute what was ordered last time. The tasks to be carried out include making up an order for the whole group and phoning it in to the central warehouse, collecting money from people, and picking up the food at Water Street Market. Food to be obtained there includes produce, dairy products, nuts and grains. These foods are purchased wholesale at the market.

Anyone can form a food co-op. You just get together a group of friends or people in your neighborhood--say fifteen or twenty households--and decide that you will share the responsibilities of buying food together. Then it will be necessary to find out what foods are available and what the current prices are. This can be done by calling or visiting Dave Yankovich at his warehouse at 45 South Water Street.

Recently Dave was given a grant from the Lutheran Welfare Services of Illinois to set up a system of providing people with food at low prices. The money was received from some church groups in Wisconsin concerned about hungry people in Chicago. With the grant Dave set up a warehouse and is providing wholesale food for over 5000 people in food co-ops in Chicago. He receives orders from food co-ops around the city, totals up the orders, and buys huge quantities of food in Water Street Market. Representatives from the various food co-ops come to the warehouse to pick up their groups orders. Dave sells the food to the co-ops at the same price he buys it at. Rent of the warehouse, his salary, and other overhead is covered by the grant. When the grant runs out an overhead of maybe 3% will have to be added to food prices in order to continue this service. This is still far below the price you pay in grocery stores and supermarkets.

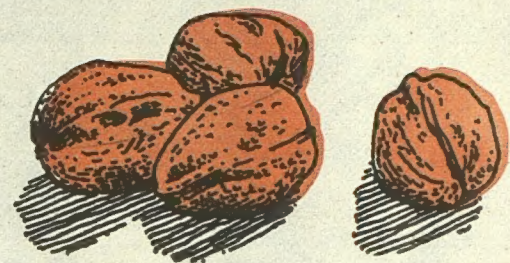
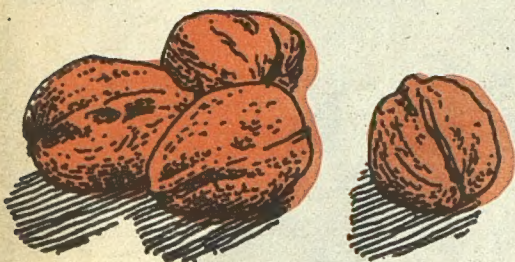
Once you have found out what foods are available and what the prices are you can make up order sheets and collect money from each household. It is necessary to have a car or a van (depending on the size of the co-op) to go down to Water Market to pick up the food. Drop-off points in Rogers Park and other places are either under discussion or already functioning. It will be necessary every week to find out what the food prices are, as they change. This can be done at the time you phone in your weekly order. From this you determine the amount of money you will need to take to the warehouse to pick up the food.

Picking up the food, culling order sheets, collecting money, chairing meetings are responsibilities that can be rotated among the various households in your co-op.

Living communally does not necessarily mean living in a commune. A food co-op besides being a cheaper way to buy food, is a way to bring people together to find out what they can do for each other. Babysitting co-ops, free schools, clothing exchanges are some possibilities. People will come to know each other and the needs of their community by working and making decisions collectively. It will be easier to spread information and news, so that problems which arise day to day, such as landlord hassles, can be dealt with collectively by people who know what they are struggling against and what they are trying to create. Together we can be much stronger.

If you wish more information about setting up your food co-op, you can contact Dave Yankovich at TA 9-2964 or visit him at his warehouse at 45 South Watermarket. He could use volunteers to help do the buying at 3 am and in running the warehouse.

— MARJALEE



INTERN

I'm going to talk about the school I go to. It's a free school. Some people think that when I say free school I mean free in cost. No, I mean free in atmosphere: free to learn the way I feel like learning, free to talk to kids my age, work with kids my age. Not like in the public schools - having to sit lined up looking toward the teacher. No talking! If you raise your hand you can ask questions. Don't you think our hands get tired after a while? I want to be me and I want to be able to express myself - not my mother or my teacher. I want to be an individual and public school doesn't let you be an individual. Some parents pay their kids for getting good marks on their report cards. And, if the kids do not get good marks, the kids are afraid to go home. Should kids be afraid of their parents, teachers and of each other? At the free school, we have classes. Yes! We have math, science and all that the public schools have and more. We go places in the city and out of the city. We live with other kids, not just sit beside them or in front of them. The name of our school is the South Side Coop School No. 2. If you want to visit or possibly join the school, call me, Wendy, at 643-9436, or our teachers Katie and John Peaks at 667-2338 or Rudy Sprinkle at 227-7517.

Wendy

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O


THE FREE SCHOOL BUST

One day last summer it was hot in the school, so I went out to get some fresh air. Three men passed me in a car. And looked at me hard. I thought they were going to stop and try and pick me up, so I ran inside the school (which was then a storefront). The men went around the block and came back and said "this girl was soliciting for prostitution" (I had swung a piece of material around my neck) then once they were in the school they started looking around asking questions about the school and saying we needed two bathrooms, etc. Later they decided to take us in. Boys in the police car, girls in the paddy wagon. They said the teachers were contributing to the delinquency of minors.

We later won a trial in court against us-for being a free school. And now no more hassle.

-by a 13 yr. old Student

L

Channing Swartz
I'm a boy of twelve red , purple hair, pink nose, light blue skin, light green toe nails, I don't have a television I like to skin dive in ~~the~~ the Atlantic Ocean. My home planet Kalidscore has under water plazas.



this page was written,
made and
played out by members
of the Co-op School #2



YELLOW BLOTTERS
West Coast version of Midwest
Red Blotters.....small stain on
yellow blotter paper....extremely
good....pure (no speed) long trip
\$1.50 to \$2.00 hit \$.75 per 100

SUGAR CUBES
Another West Coast import.....
reported very pure.....\$2.00 hit

WHITE LIGHTING
South-side...a little speedy..\$2.00

Midwest Dope Dealers Assn:
Emergency Supplies to
Valparaiso University

BEWARE
Brown (chocolate) Mescaline
Heavy physical pains and nausea
one unconfirmed death
Orange Sunshine
still around and should be treated
as poison

TEST FOR Mescaline:
turns **YELLOW** and almost immedi-
ately after, turns **PURPLE** on con-
tact with Sulfuric (battery) acid.....
(test only a little bit)

ORGANIC PSILOCYBIN
Actual ground Mushrooms.....
will take about 2 hours to get on
Very large caps of yellow powder

Recent Import from Northwest
Coast...Dark Green Clean Lids..
South Side...\$20.00..good count

BLACK AFGHANI HASH
outtasight.....3 tokeRogers Park
\$7.00 per gram....No prices on oz.

FINE JAMACIAN....South side.....
\$150.00 per pound

Large quantity of **GOLD** keys heading
for North Side

— DR. EPOD Rx

Thanks to; Dr. NoNrut
Jesus Christ

march



HESSELSCHMITT

SUNDAY	MONDAY	TUESDAY	WED'SDAY	THURSDAY	FRIDAY	SATURDAY
	1 Five members of congress wounded as four people fire pistols from visitors' gallery in the House of Rep. (1954)	2 Spiro Agnew slips on ice & scratches his nose at airport reception for Nixon (1969)	3	4 Hundreds of university professors, researchers & students stop work to protest scientists' role in military-related research (1969)	5 Stalin dies (1953)	6
7	8	9 Mickey Spillane born, Brooklyn, N.Y. (1918)	10 Chicago police attack and club several hundred welfare marchers outside the Wicker Park public aid office (1969)	11 Lawrence Welk born, Strasburg, N.D. (1903)	12	13
14 The number of U.S. servicemen wounded in Vietnam surpasses the 204,002 wounded in WWI (1969) The Federal Gov't apparently drops plans to indict leaders of demonstrations at the 1968 Dem. Nat'l Convention in Chicago (1969)	15	16	17 Sixty Boy Scouts end their 9-day occupation of the Chilean Boy Scout national headquarters (1969)	18	19	20
21 Patrolman Richard N. Nuccio's 14-15 year sentence for murder postponed indefinitely after a courtroom demonstration by his supporters (1969) Indictments handed down against 17 persons by a Fed. Grand Jury investigating disorders at the 1968 Dem. Nat'l Convention in Chicago (1969)	22	23	24 Jewel supermarkets remove California table grapes from their shelves, replacing them with - grapes from South Africa (1969)	25 National Resistance conference begins in Bloomington, Indiana (1969) American combat deaths in Vietnam surpass the 33,629 who died in Korea (1969)	26 John Lennon & his bride Yoko begin a seven-day 'bed-in' in a hotel in Amsterdam (1969)	27
28	29 Julius & Ethel Rosenberg found guilty of conspiracy to commit wartime sabotage (1951)	30	31 Lyndon Johnson announces he won't seek or accept nomination for a new term of office (1968)			